

I remember hundreds like this. I have seen the customs of Kali in Krita and vice versa; in the Treta and the Dwapara also, they became topsy-turvy. Gross rebellion against the Vedas and the Vedic injunctions was the order of the day; every one behaved as he or she liked or pleased. In some creations in Kritayuga itself the good customs and systems deteriorated ; that spoiled the order. Once Brahma spent four hundred Yugas in contemplation. Then there was no creation of Suras as well as asuras. I saw mind-creations; then there were no bodies of the five elements. It was full with the bodies of the wind, I have seen at the end of kalpas countries with very peculiar things and happenings of peculiar beings of peculiar worlds with very peculiar dress and languages. I can recollect to my mind all." (1-53)

23. Rejection of the idea of replying

Just to find out from Bhusunda, Vasishtha asked "Though you are roaming in the world, how is it that death does not snatch you away ?

Bhusunda :— " Sir, you are the realised soul, the knower of every thing; still you ask me. It is usual for lords to make their servants speak and be pleased. I shall tell you because obeying the orders of the elders is the duty of the good people. One who does not wear the garland of the pearls of the demerits of vasanās, is not hit by death. One who does not have the diseases of the mind, the deadly worms that enter into the body-creeper and the cutting saw of the tree of inhaling, is not harmed by death. Death can not kill one who is not burnt by the poison-fire of the deadly desire-serpents living in the body-molehill with the hoods of woes and worries. Death does not hit one who is not bitten by the serpent of avarice living in the molehill of the mind with the poison of passion and hatred. Death will not hit one, who is not burnt by the badaba-fire of anger of the body-sea, and the drinker of the water-viveka in full - Death

will not hit one, who is not crushed by kama, desire as the sesame seed by the oil-machine' is crushed. Death can not hit one whose mind ever rests in the Paramapada, the peerless, the pure and the holy. Death will not strike if the mind-monkey is not fickle, fallen in the body-flower-garden. The great defects the cause for the disease of samsara can not encroach upon the mind of peace and tranquillity. The woes physical and mental born of passion can not harm the man whose mind rests in peace. The man of peace of mind has neither rise nor set; neither remembrance nor forgetfulness and neither waking nor sleeping- He is of peaceful mind, who has no worries that darken the heart-sky and that are born from the vicissitudes of desire and anger. He is called the cool-minded who has nothing to give and nothing to take, nothing to renounce and nothing to desire but does actions. He is called the man of peace whose mind is not hit by moneys, bad qualities bad efforts mean, examples foolish, methods wrong and behaviour harsh. To one whose mind rests in peace, on their own accord come and stay various good things, virtues great, and all gains, One must make his mind devoid of illusions, and delusions, full with truth and passionlessness, devoid of the pleasures of flesh and prone to the happiness of Self-realisation. To the impure mind, the Paramapada is far away; therefore one must make his mind pure by driving away desires, the ghost of complexity and by keeping it ever in the highest Self. One must see that the mind is engaged in the attainment of knowledge that will be ever and anon happy in the beginning, happy in the middle and happy at the end ever driving away all sorrows and making itself eternal. The mind must be engaged in attaining the Paramapada, which is eternal, ever true at all times, the most safe and desirable, that which is attained by the wisest and the highest sages. The mind must be always attached to the Paramapada, the highest state of brilliance, ambrosia and unequalled happiness. There is no auspicious, permanent happ-

ness even in the Heaven of gods; in the abodes of demons, gandharvas vidyadharas, kinnaras and the ladies of gods. On earth with towns, cities, kingdoms, forest-lands, rivers and oceans, there is no auspicious permanent happiness. So it is in the nether world of suras, nagas and the damsels; nay in the whole Brahmanda itself nowhere there is eternal happiness. Moving with the waves woes, worries and diseases, having the whirlwinds of sorrows, very mean actions the sea of samsara offers no happiness at all. In the activities that make the mind fickle, there is only a bit of joy but no permanent happiness. In the samkalpas and vikalpas, that make the mind-milk-ocean confused and confounded, there is no permanent joy at all. All the pleasures of the senses are a bit sweet in the beginning and poisonous at the end, as sharp as the razor-edge and very peculiar. They never give permanent happiness. Ruling over the entire earth as its emperor becoming the highest of the gods, ruling over the three worlds are quite inferior to the glory of the mind that is at peace within. The scholarship of the Sastras, tactfulness in things done, the capacity to narrate stories with descriptions and to win the applause of the people is nothing before the glory of the mind at peace. Longevity with sickness is undesirable, that does not mean that death is better. To think so is foolish indeed. Neither hell nor heaven are desirable; they are transient. Peace of mind alone is desirable. The worldly things are beautiful and sweet only to the fools; are shunned by the great souls; they ever remain in the eternal happiness of the Self. (1-36)

4. What is Prana ?

Devoid of danger and illusion, the all perfect and the highest is the only knowledge of the Self. The Self-knowledge is the ore that destroys all sorrows and the illusion of samsara, the bad dream, the result of actions with desires from a very long time. This is born in the mind itself. This is not within the reach of

every Tom, Dick or Harry This destroys bad thoughts, demerits, and all woes. The Self-thought, followed by all rejection of samkalpas, drives away the bad in mind, the illusion of delusion just as the moonshine destroys darkness. In this Self-knowledge, the greatest of the achievements, there is no samkalpa; it is easy to great men like you and very difficult to people like me, the dullards. Men of wicked and sinful deeds can not attain it; there are many lady-friends to the lady-Self-knowledge in no way inferior to her, but equal to her. They are like the dewy drops of the Moon of knowledge; they are easily accessible more easily than Self-knowledge. I made friends with one of them called the knowledge of Prana, which destroys all woes, the upbringer of virtues and the cause for life. I became a Chiranjeevi, long-lived by this.' Vasishtha, though knowing every thing asked again 'What is Pranachinta ?

Bhusunda .- " Sir, you are the knower of all philosophy; the dispeller of all doubts and the interpreter of it, For the sake of fun you are asking this crow; all right, I will tell so that I will have clarity, I will tell you how I attained the Pranasamādhi and the Self through it, please hear. The beautiful body-house has nine gates and three pillars. The house-holder Ego with his wife Puryashtaka and his kith and kin, the panchatanmatras looks after it. The body-house has two ears covered with hair-grass; it has two eye-windows and the face-main gate, which is decorated with the arch-like teeth; there is a sub-building in between the shoulders, The five senses of knowledge are the gate keepers bringing news of the outer things like the form, touch etc. The house shines bright by the light of the all-expansive Self, The owner of the house during the waking state lives in the eyeball. The house is clean with the cleansing of blood-flesh watery mud cow-dung The bone-sticks, the sinews-threads bind the house hard. In the middle of the body-house, subtle sinews,

not seen, called Ida, Pingala, shine. In their middle is situated the heart like a three-fold-lotus, delicate and full with bones and flesh. Its pipes are spread above and below; its petals are delicate and beautiful, mutually intertwined. The petals blossomed from the end of the nose to the feet in the sky of the body by the watering of the apana-wind called Chandra. As per the movement of prana and apana, they some times blossom and some times contracted. just as wind in the forest returned by the groups of creepers spread to the four quarters, the prana and apana winds returned by or obstructed by the petal full with the wind in the heart-machine, spread to the four sides, enter the holes of the sinews and grow. Having grown, creating different places in the body-house, attaining the five names prana, apana, vyana, udana and samana, enter the groups of sinews, flowing in the body perform different duties, Just as rays come out of the Moon, the power of prana comes out of the heart spreads in the middle of the body and places above and below. The power of the prana entering the group of sinews naadis makes the body go, come, drag, let loose, fall, get raise up etc. The wise call the wind in the lotus of the heart as PRANA. By one of the powers of the Prana wind, the eyes move, Another power enables one to feel the touch; another power flows in the sinews of the nose; another power digests the food that is eaten; another power makes one speak. Why thousand words, Just as the driver of the engine makes it move as per his desire, the wind-god in the body performs many deeds, The prana-wind goes up; the apana wind goes down. I follow their course ever. They roam in the sky becoming cool and hot. though they carry the body-machine, they do not get tired. Both these winds are the Sun and the Moon to the sky of the heart, These are the forms of fire and the moon; they form as it were the two wheels of the chariot, the mind, the protector of the body-town. These are the favourite horses to the ego-king. I always follow the path of these two winds equa-

lly in the waking, sleeping and dreaming states and spend the days as if in sound sleep: I will do so forever. Their course is quite invisible as invigible as that of the 1/1000 th division of the thread of the lotus chord. In the middle of the heart the two winds always flow. Following the different courses of these two winds as described in the different Scriptures and worshipping them man gets rid of the clutches of death, attains the highest bliss and becomes birthless. (1-38)

25. The Description of Samadhi

Vasishtha asked Bhusunda again about the very course of the life-breath, Pranavayu, Bhusunda said "Sir, you know every thing but ask me to tell you, I obey you, please hear. The life-breath is of ever-moving and everywhere-going. It spreads and flows in, out above and below. So is the apana wind. To both in the three stages waking, sleeping and dreaming it is possible to control themselves. The coming out of the life-breath from the heart-cave naturally and without any effort is called Rechaka; from the end of the nose to the middle of the head and from there twelve inches downwards the flowing of the life-breath is called Pooraka; with the non-blowing of the apana, the absence of the life-breath in the middle of the heart is called kumbhaka; the Yogis enjoy this. Thus the pranayama is of three kinds, Rechaka, Pooraka and kumbhaka. From the gate of the apana to the middle of the end of the nose, a twelve inches space, this Pranayama goes on with no effort whatsoever. To this wind, the pranayama is happening in the outside itself. The existence of the apana, like the unmade pot in the mud, in the sky is called bahyakumbhaka the wind that is about to blow outside, blows or flows till the end of the nose; this process is called the first outside Pooraka; coming out from the end of the nose existing in the twelve-inch space also is called by the Yogis as Bahyapooraka. When the life-breath becomes calm outside and before the apana

wind does not enter, this equal state is called Bahyo-kumbhaka the unmoving apana's effort to move is called bahyarechaka; one who enjoys this bahyarechaka, attains salvation. The presence of the apana wind is also called bahyapooraka. one who realises the pranayama inner and outer will have no further birth. These are the eight kinds of states of Prana-yama; one who practises this day and night attains full moksha. By constant practice, the winds in the body can be controlled in the waking, sleeping and dreaming stages, in coming and going and in every stage. One who practises this, though eats, his mind remains objective, never subjective. He attains salvation in a short time leaving aside the outside things. One who practises this, hates the outward things just as the Brahmin hates the skin of the dog. Those who practised this pranachin'a, the knowledge of the life-breath attained salvation. If this is practised in all stages, there will be no more bondage. Their mind becomes devoid of the dirt of the physical body; though they do all deeds, they remain peaceful and enjoy happiness. The glory of the prana is its rising from the lotus-petal of the heart to the twelve-inch space outside and being there calm. The glory of the apana is to rise from the twelve inch space of the outside and enter the cave of the heart and remain calm there. When the prana-wind flows in the twelve-inch-space, the apana enters in through that path. The life-breath coming out towards the outside sky and flowing, it appears as the end of a flame. It goes upwards. The apana facing the sky of the heart, flows downwards. It makes the body grow form outside in the form of the moon. The prana wind being in it the form of the Sun or the Fire makes this body ripe. It in the form of the Sun heats the heart-sky and then heats the front part of the face. In the form of the Moon, the apana makes the face and the heart-

sky contented within half a minute. The Sun, the form of the prana devours the rays of the apana-Moon, To get at that place, the Brahmapada, the state of the Brahman is never to be born and never to get the grief of birth. The Prana-wind shining in the form of the Sun in and out of the sky, again wears the joyful form of the Moon. The same again leaving it becomes the hot Sun. When the Prana leaving aside the form of the Sun and getting the form of the Moon, that is when the Yogi realises the non-body state, non-action state, non-minded state, he lives in the Self with no woes or sorrows. Then the mind realises the Sun and the Moon in the middle of the heart too, rising and setting realising the nature of the Paramatma, there will be no birth or death, again. Whoever sees in the middle of his heart the rise and set of the Sun with the Moon, coming and going, with the greatest lustre is the real seer: the external darkness may or may not perish, one whose internal darkness of ignorance is destroyed is the attainer of the highest attainment. When the external darkness disappears, only the external world is seen. With the destruction of the darkness of ignorance, the heart-darkness, the Self, the Brahman is seen. This Prana-Sun alone can destroy the ignorance, the heart-darkness. Realising him is attaining salvation. Therefore, all efforts are to be directed for the realisation of this Prana-Sun's presence. In the cave of the heart, where the moon of apana sets, the Sun of Prana rises and becomes external. If the apana wind sets, the Prana-wind rises. If the shadow is off, there is Sunshine; if the Sunshine is off the shadow appears. Thus, when the Prana is off, apana rises; at the place where apana rises, it is destroyed; the place where apana is born the Prana wind is destroyed. The rise of the apana wind and the fall of the Prana wind is external kumbhaka; If this is practised, there is no need for sorrow. With the exit of apana and the rise of a bit of Prana, it is called inner kumbhaka, the practice of which drives away all sorrow. The

twelve-inch-space where apana rises and the sixteen-inch-space where the Prana spreads, making all Rechaka and if pure kumbhaka is practised, there will be no sorrows. One who sees the apana entering from the end of the nose and the entrance of the Prana in the body will not be born again. Both Prana and apana dissolve in themselves and make one rest in peace and Self. This is the sorrowless state. When the apana tries to devour Prana, when one realises that the time and place are nothing but the Chit, there will no more be sorrows. Also when the indivisibility of time and place, either in or out is realised there will be no more sorrow. When Prana and apana are mutually get themselves dissolved, time and place also get themselves dissolved. When the Prana sets and when the apana is not yet risen, the yogis call it effortless external kumbhaka. The inner kumbhaka attained without effort is called the Paramapada. That is the real form of Self, the highest, the absolutely pure Chaitanya. Like the fragrance in flower, the Chidatma is in Prana; it is not Prana; it is not Apana. Such Chidatma is to be worshipped. We worship the Chidatma, that which is not either with life, or without life that lies in apana just as taste is in water. We worship the Chidatma, nearer to the dissolution of Prana, far away from apana, and in between Prana and Apana. We worship the Chidatman, life to life-wind, great life, the best and the first among the body-holding beings. We worship the Chidatman, the manana of the mind, the intelligence of the intellect and the ego-cause of egoism. We worship the Chidatman, from whom all comes out, in whom all shines, and who as all this shines, We worship the Chidatman, the light of all lights, the purest of the pure the most good of all good things that which in spite of having the idea of mind, intellect etc is never deprived of its original nature. We worship the reality of the Chit, in whom the Prana does not rise with the exit of apana and that which is spotless, We worship the Chidatman, that prevails in the sky of the end of the nose

when apana does not rise and Prana does not set, We worship the Chidatman: in whom Prana and Apana set and never rise again. We worship the Chidatman, the place of birth of the inner and the outer Prana and apana, the goal of the Yogis and the origin of its birth. We worship the Chidatman, the charioteer of Prana, Apana, who appears as the power of Prana and Apana divided, and the all-mighty. We worship the chidatman, that is called Pranavayukumbhaka in the heart, externally Apanavayukumbhaka and that which changes with the idea of pooraka etc. We worship the Chidatman, who is the sender of Prana and Apana, the teacher of its existence, the object of pranopasana the formless: We worship the Chidatman, the cause of the movement of the Prana, the cause of the touch of the sense-objects, the cause of the bliss of objects and the cause of all causes. I lie prostrate at the feet of the Paramatma, in whom in reality there is absolutely no idea of blemish, of any division, whom all the creations take as prop, whose experience is only that of the Self, that worshipful god of all gods and the first and the best of all. (I-75)

26. The cause for the greatest longevity

By the practice of Pranayama, I attained this peace of mind and took rest in the pure form of the Atman. By this, I will not be shaken even when the Meru Mountain shakes, even for a second. The contemplation on the Atman, Atma Samadhi is quite undisturbed, sitting, walking, waking or sleeping; even in dreams, it is not disturbed. Even permanent or transient, likes or dislikes, joys or sorrows fall upon me, I remain in the Self, very pure and inner-minded. Let the wind be controlled or not; let the great flow of the course of the river is stopped or continued, none can disturb my state of contemplation; I do not remember any occasion when it is disturbed. Following the course of Prana-

panas, I saw the Paramatma, I attained the state of the sorrowless Eternity. I have been observing ever since the Deluge, the people submerged and submerged under the waters of the river of time; I have been observing very courageously. I never feel sorry for what already happened or for what is destined to be done to me. I remain in the present state of the present as witness and keep on staying in the Brahman. Leaving aside the desire for the fruit of my actions, doing things as they fall upon me on their own accord without any attachment like a sleeping man, I shine in my real only nature. Realising that the worry of likes and dislikes as hateful, I remain in the Self; hence I became the long-lived, happy and healthy. Following the Para Brahman, evident at the time of the apana does not rise and Prana does not set, I remain in the Self contented; hence I became the long-lived, happy and healthy. 'This I achieved; this I will achieve in the near future' - I have no such thoughts; hence I became the long-lived, happy and healthy. I will never praise or blame any thing to any extent whether of mine or others; hence, I am in this happy auspicious state. My mind has no over-joy when a good thing occurs; It will not be over-sorrowful when a bad thing occurs; it looks at every happening cool and calm; hence, I am in this happy state. Following the principle of renunciation, I renounced every thing ever, including the fear of death. hence, I am in this happy state. My mind achieved the state of equality and equanimity, sorrowlessness and desirelessness; hence, I am in this happy and healthy state. Like the sky, I look at with equal poise the piece of stick and the beautiful lady, the mountain and a piece of straw, fire as well as ice. Hence, I am in this happy and healthy state. 'What have I done to-day? What is it that I should do to-morrow?' - such thought-fever, I have none; hence, I am happy and healthy. Sorrows like old age, death loss etc, joys at the gain of kingdoms etc do not give me wee or worry; hence I am happy and healthy. I never think that this is my friend this is my enemy; he is different from me; hence, I am happy and

healthy, with long longevity. All that appears as of innumerable forms and the cause for all its glory is myself; having realised this, hence, I am happy and healthy with long life. I have no attachment with my body, eating, walking, rising, sleeping etc; hence, I became the long-lived. As one in sound sleep stage, I feel the samsara, the beginning of action as non-existent; hence I am in this happy healthy state. I feel the good and the bad as they come on their own accord when their time comes as the two hands of my body; hence I live happy and healthy, with long life. I became long-lived and happy, healthy, because I always maintain the firmness of courage that does not fall from the real state of the Self, friendly nature, the result of looking at all beings as the Self and all as equal. Hence I became happy, healthy long-lived. I have no attachment with my body from head to foot even a bit at any time; thus I washed off the dirt of my egoism; hence, I am happy, healthy and long-lived. Whatever I do, whatever I enjoy or experience, I shall do it with no attachment. Though bodily I do every thing, my mind is always not-doing. Whatever new I realise or achieve my mind does not feel proud at all; hence, I am happy, healthy and long-lived. Though I have the capacity, I do not insult others; I do not feel sorry even if others insult me. Though poor, I desire nothing; hence I am healthy, happy and long-lived. Though I am in the body appearing as full with life, I never see the Chidatman in all beings; hence I am even-minded, equal-minded. So, I am a long-lived happy one. Being always on the alert, I never gave scope to the ropes of desires and the desirous nature to enter my mind. Hence, I am happy and healthy, of great longevity. At the external things, I look as in sound sleep and am always conscious of their utter transience and uselessness. I am always alert and conscious of the Self and see its power always and in full; hence I am always healthy, happy and long-lived. I always see the world as ruined, reduced, torn, to pieces confused and reduced to nothing; hence I am happy,

healthy and of long-life. I feel the troubles and sorrows of others as of mine; hence I feel sorry for them; I am the dear friend of all; hence I am happy, healthy and long-lived. At the time of perils I stand firm like a rock; I am the friend of the world. I do not feel sorry or happy at the disproportion of riches and poverty; Hence I am long-lived, happy and healthy. I always feel that I am not I am; I have none to be called mine; I do not belong to any body; hence I am hale, healthy, happy and long-lived. 'I am the world; I am the sky dividing place and time' with this egoism in my mind, I am happy, healthy with long life. I always feel that the pot is Chit; the cloth is Chit; the sky is Chit; the forest is Chit; hence I am happy, healthy with long life. Thus, I am the black bee of the lotus of the three worlds, the long-lived Bhusunda Crow, as people call me.

The three-world-group is just a wave in the ocean of the Brahman. In it, I am being born and grown. Their attacks and counter-attacks are very peculiar; they are born and they are dissolved. This three-world-group is being born in the witness-like mind and intellect in the form of drisya. (1-40)

27. The end of the story of Bhusunda

Oh the great knower of the Self, by your order I narrated the story how I became long-lived."

Vasishtha :- Oh Bhusunda Bhagavan, you have given me the story of the Self, very happy to hear and wonderful and sweet to taste. You are a great soul, long-lived and like the second Brahma, Those who see you are lucky; their sight is holy. You gave the sanctifying story of your Self in full. I rounded the entire world; saw the richness of the gods; the scholarship of the learned, but never came across any as great a practical philosopher as yourself. If the whole world is rounded up, one may see one or two great men, but none can see great ones like you. All bamboos will not yield pearls but

just one in thousands; one can not come across people like you every where; only one at only one place can be found. To see you, a realised liberated soul is achieving a great thing by me. May you be happy; I shall go to the world of the Seven sages and perform my duties of the noon."

Bhusunda stood up and got the hands as per his desire; he pricked the golden sprouts from the tree, made a cup of them, filled it with frost-white-flower-filaments and pearls and created arghya. with the arghya he worshipped me as he worshipped lord Siva with deep devotion; bidding goodbye and asking him not to follow me, I flew up to the sky like a bird. He followed me to a distance of one yojana. I took his hand into mine and requested him not to come further; I then disappeared; Bhusunda turned back. It is very difficult to part with the holy wise. We both disappeared like waves in the ocean, I reached the place of the Seven sages thinking of Bhusunda. My wife Arundhati received me with worshipful devotion. I saw Bhusunda in the Kritayuga after two hundred years passed. This is Tretayuga, You are born in the middle of this Yuga, eight years back, I saw in the same hill, on the same tree, the age-unaffected Bhusunda. I gave you this story of Bhusunda, very peculiar-You heard. Understand aright and do accordingly." The wise who interpret the story of Bhusunda aright and realise the truth will cross over the river of illusion, with the floods of births and deaths and their fear with all quickness. (1-21)

28. The Highest Yoga of Salvation

"Rama, this is the story of Bhusunda. Like him you also by means of the practice of Pranayama, cross over the ocean of samsara. By constant practice of Jnana and Yoga like Bhusunda, you also attain and stay in the Paramapada, which can be attained by those who practise Pranapananirodha with detached mind. You have

Just now heard the two methods of Prananirodha and Jnana. Follow the method you like.

Sri Rama:- "Revered Sir, You are the Sun on Earth. By the rays of your jnana, the ignorance of my heart, that covered the real form of the Atman vanished completely. I am fully awakened, contented and entered the real form of Self which I realised. I am like another Vasishtha of great wisdom. While giving the story of Bhusunda, you spoke of the body-house, built by flesh, bones and the skin. Who built that house ? Wherefrom did it come ? How is it in existence ?

Sri Vasishtha :- To understand aright the reality of the Truth and to drive away defects, this is useful. Hear attentive'y the body-house, with the pillars of bones, pasted with the flesh and blood is not constructed by any body. The body-house is as good as the reflection of the Moon in water. For the reflection of the Moon falling in water none is required; The body, like the reflected Moon in water appears in the form of sat as well as asat. Really there is only one Moon, but at the time of the delusion of the appearance of two Moons there are two Moons; thus, really there is no body, but at the time of delusion there is the body; hence it is said that it is sat as well as asat. The dream is false, but at the time of dreaming, it appears to be true. The bubble is not different from water, but it is true in the form of bubble but false in the form of water. From the point of view of the body, it is true; from the point of view of the Self, it is false. At the time of delusion there is water in the desert sands, but the truth is otherwise, Hence the water is called sat as well as asat. The body is born there is the thought of "I am the body". Hence, the body-house full of flesh, bones and blood is really a delusion.

Leave aside the delusion of the body; only by imagining that you are the body, you are having thousands of bodies. Of them which body will you take ? When you lie down on the soft bed, you dream of wandering in the quarters. Where is that wandering dream-body ? Even when you are awake, you imagine that you are in heaven or in the Meru. Where is that imaginary body ? In a dream, you dream another dream in which you roam on earth. Where is that body ? In the imaginary world, you imagine another world, in which you had enjoyed pleasure. Where is that body ? In your imagination, you enjoyed a beautiful lady in coation. Where is that body ? All these bodies are the imaginations of the mind and hence false. So this body of flesh, blood and bones also take it as imaginary. Riches, bodies, countries etc are the imaginations of the mind. Take this world as a long dream, or long delusion of the mind or a long imaginary kingdom. The truth of my words you will realise when you attain full knowledge just as every thing appears clear as the Sun rises. At the time of dream, this world appears to be false; at the time of the realisation of the Brahman, this world appears to be false, I told you previously the origin of the lotus-born, Brahma. Then I told you that the mind full of imaginations of creations began the creation of this very peculiar world. Thus, the body also is the delusion of the mind. Just as Brahma is the creation of the mind, at the end of the previous body, another body is created, all the other bodies also are only creations, false. With the increase of vasanas, this body is formed. The body or the great samkalpa in the form of the world, by self-effort, makes the mind turn inside and tries to show the Atman or the Self, then all appears as Chinmatra: if it is thought otherwise it becomes otherwise. If this thinks that this is I, that is mine, this is samsara, etc, by the power of thought or imagination, they appear to be true. The idea that which is strong, appears to be true. By strongly imagining one thing seriously, it alone appears, just as his lady-love alone

appears always to the ardent lover. In a dream at night, the day's actions appear as true by imagining them. By the power and force of imagination, the samsara appears to be true. In the dream, a soon passing moment appears as a day; by imagining, the momentary samsara becomes very long, and eternal true also. At the time of hot Sunshine, does not water appear in desert sands? Thus, the false earth also appears to be true by the power of samkalpa. As per the defect of the eye, in the sky appears peculiar colours like the feather-bunch of the peacock, the goddess of the world appears due to ignorance. One with good sight never sees colours like the feather-bunch of the peacock. Thus, to the eye of the realised soul, the world does not appear. The coward is afraid of the imaginary or the dream tigers, lions etc. but the jnani is never afraid of the samsara which is only imaginary. All that appears is the only Brahman in all forms, Then who is afraid of whom? Drive away the ignorance of the fool; he becomes pure with detachment; he will never see the world again. With the realisation, the delusion of the mind vanishes, never to be seen again, just as gold will never become copper. The whole world is all false; this is neither sat nor asat, knowing this, leaving aside other false creations is the Real Seeing. It is the real seeing that realisation that life, death, heaven and hell, knowledge and ignorance are all false; I, You, the whole samsara the quarters etc are all delusion-this is the only true perspective; The mind can find out the truth in this sat, asat samsara. If one gets this true perspective, the mind will never deviate from the path of knowledge; by this the mind realises the truth of the sat as well as the asat, becomes desireless and full of Peace. Then it will neither praise nor blame; be neither happy nor unhappy. This seeing the Reality makes one happy devoid of the three kinds of tapas, worries and finding out the ultimate reality. When death is inevitable to each and every one of the relatives, the death of any relative is not a matter of sorrow. Every one who is born

enjoys happiness to some extent; then it is no matter for joy. When it is inevitable, the time of death is a matter for concern. Every one has his own dangers and joys; they come and go; it is no matter for concern. The worlds rise like waves, grow, expand and disappear; there is no cause to weep or be glad of. The sat is always the sat; the asat is always the asat; it can never be sat. The world is the peculiarity of illusion, which is asat. There is nothing to gloat over. There is no 'I' in the past, the present and the future. This body is born of the actions of the body of ignorance. It is no matter for sorrow. I am not the body; I am the Chidatman. What is sat and asat to me? What for shall I weep? Nothing. This determination of the knower of the Self will never go from his mind. The samsara is never born from his mind, which has no woe or worry, but only peace and tranquillity. The sage who ascended to the heights of the Brahmanbhava, the idea of the Brahman, leaving aside the external physical idea rests only in the Brahman. The Tittiri bird to build its nest brings only soft grass-pieces; the knower of the Self will always have the idea of the Brahman rejecting the essencelessness of samsara, in which he has no interest or curiosity as he never believes in it, too much of engrossment or interest is the cause for destruction. Just as the ox is tied by a long strong rope, man is bound by the rope of over-interest. Realise this intellectually, have no over-interest. With pure heart leave both interest as well as disinterest; do your duty; never do that which is not your duty. To one who realised that the world is false will become calm like the world in the evening. Leave aside the temptation for the objects of the world as they are all false, a creation of the mind. Then you will shine as the eternal Chidakasa, the all-spreading, devoid of all, ever eternal. When you come to the strong conclusion that you are not the ego and the pleasures of the world are not true you will not be affected by the vain show of the worlds or the dangerous delusions. You may think that you are the form

of the Chit, the all-inclusive. Both these aspects are good to the good. Follow either of the two paths as per your liking. Or leaving aside both, giving up desire and hatred, live in the world. You can obtain any thing at any time either in heaven or earth by giving up passion and hatred, likes or dislikes. What one does with attachment and anger makes him a fool and gives him bad results. The deer will not step in the place that is burnt by wild-fire; in the mind that is polluted by passion and anger, no other virtue enters. He is a Kalpavriksha in whose mind-hole, the serpent of passion and anger will not enter or lie hidden. He bestows every thing desired by every one. Fie upon those who are clever, courageous, virtuous and scholars but polluted with passion and anger. They are equal to foxes. It is very mean to think that 'My property is now being enjoyed by others; I could not get from others my due.' Properties, riches, friends, relatives etc are things that come and go, never stationary. It is the illusion that creates likes and dislikes; there is no meaning in having attachment or detachment for them. To be neutral is always better. It is this illusion that creates samsara and throws in it men of lust likes and dislikes. The power of men and money are false, not real. In reality, only the Atman is real, true, eternal. In the beginning and end, the world is false, how can it be true in the middle? If one takes interest in one that is mean and wretched in the beginning, middle and the end, it gives him only mental torture. Who will be interested in the tree created in the sky by some one else? One created a beautiful lady in the sky; another came and enjoyed her - the creation of samsara is such. Do not fall in the great delusion. This samsara with innumerable beings is causing worry only to fools and the ignorant. The wise look at it as a town of the Gandharvas unreal and false. Its rise like the town in a dream is false. The samsara you see is a tree or town seen in a long dream. It appears if one is immersed in the sleep of ignorance. The world is a long dream appearing everywhere. You are in the sound sleep

of ignorance and you are seeing the samsara - illusion. Possessing the goddess of riches, one renounces the goddess of poverty; thus, you leave aside this long dream of ignorance. Be awakened like the morning lotus; then you will see the Atman - Sun, who has always rise but no set, unobstructed and the only Chit. Rama, awake, arise; I am even rousing you, get awakened, observe the sun of the Self; I am pouring forth upon you the rain of knowledge in sweet words. Awake, arise, attain the highest knowledge; see the reality; the real form of the self, the true form of self; give up the false illusion of the world. Really, you have no birth, sorrow, defect, illusion. Leave all delusions; establish yourself in the Atman. All the ideas of your ignorance are now destroyed. You attained the essence, the undisturbed keen sight; like an undisturbed sleeper, you are happy. Be ever pure and ever be in the Brahman." (1-94)

29. The world is nothing but the full Paramatman

Rama hearing Vasishtha became very peaceful enjoyed the highest bliss. All people present there attained tranquillity. Just as clouds fill the fields with water and stop raining, Vasishtha raining the nectar of spiritual exhortation stopped for a while. Rama was awakened from his immersion in bliss. Then Vasishtha again began his speech and said 'Rama, You are well - exhorted; you realised the Self; maintain that stand firmly; never deviate from this and fall in the abyss of samsara. To the wheel of samsara, the axle is samkalpa; if it is prevented from turning, the wheel stops itself. With all the force at your command, the force of self-effort and the right interpretation of the Sastras stop the mind first. Reject the fool's notion of God; use the force of self - effort. That which is not possible by any thing else is possible by self - effort. Like the turning of the wheel, the form of ignorance the world that is asat is appearing like sat. The causes for the increase of ignorance and illusion are the world and the body; they rise from sam-

kalpa and roam; It is this samkalpa that creates the vasanas of objects and becomes the cause for rebirths. So, the wise should not think of the joy or sorrow. This body is more wretched than the body painted in a picture. The painted man has no samkalpa whereas the living man has; the face of the living man fades away in sorrow; drops tears; the form of the man in the picture is permanent, but not the body of the living man. The death of the living man is unavoidable; his body becomes perished reduced by woes and worries, dread and diseases; becomes pale by tears. The painted body gets spoiled if some one spoils it; but the living man's body spoils itself. The beauty of the painted man does not diminish but that of the living man fades away. The body of flesh and blood, the physical body is destroyed in spite of our best efforts to keep it beautiful. Hence I said the physical body is worse than the painted body in a picture. The merits of the painted man are not found in the living man. Thus the physical body is worse than the painted body in a picture. Then why does man keep faith in the living body? The body of flesh and blood is worse than the body in a dream. As the dream body is momentary, it does not experience the sorrows of the living body, which is troubled by deep long sorrows, The imaginary body also is momentary; the physical body is false in reality; only fools reap sorrows from their belief in it. Just as the picture-painted body, though torn, or wounded remains unharmed the imaginary body of a man though spoiled, there is no harm. The imaginary kingdom though lost, the second illusory Moon though set, the effort in a dream though spoiled, the water in the mirage though polluted, there is no harm. In the same way, there is absolutely no harm even if the imaginary, quite destructible by nature, machine of the human body perishes. Rama, even if the physical body is praised or blamed, there is no harm to the Self. The Self will never be shaken even if this body is harmed; it will never become lost, or mutilated. If the body is destroyed, none is

destroyed. When one gets in a seat in the turning-wheel mechanism, he feels that the quarters are turning round, the reason being the turning of the wheel; thus, if one possesses a high degree of false-knowledge and gets up into the wheel-seat finds, the machines of the bodies everywhere. Then he realises that the wheel of the body turns if turned, falls when it is thrown from above, gets destroyed when it is destroyed. With courage this illusion should be driven away. The builder of the body is samkalpa. Though it is false, it appears to be real by false knowledge. When the doer himself is false, how can the deed be true? Like the creation of the serpent in a rope, the origin of the body also is false. Though the body is false, it shows the actions of the world as not false but true. The actions of the inanimate body can not be called true. At the time of illusion, the body appears a bit doing, it is not the subject. Desire is the cause of doing; it is impossible for the inanimate body to have desire. The changeless Atma also can not have desire. Therefore, there is no creator for the world. The Atman is only the witness or the onlooker. The lamp that is not moved by wind stands as the onlooker or the witness and the light spreads dispelling darkness. The Sun remaining in the sky makes the world attend to its duties. In the same way, like the Sun, remain as only instrumental, quite unattached, Perform the duties that fall upon you. The body-house is false and empty; it appears as true like the ghost created by the mind of the boy. We do not know how the ghost of ego came and occupied this body-house. Do not fall a prey to this ghost because those who fall as victims to this ghost will go to hell. Afraid of the mind-ghost that entered the body-house, even great men, took recourse to samadhi to escape from its clutches. One who is able to drive away the mind-ghost from the body-house, though living in the vacuum body-town, will not be afraid of. It is really a great wonder how people living in this body-house for long knowing full well that such houses in thousands were destroyed

previously still cling to it attached and aimless; they still mistake the body to the Atman. Why and how we do not know. Those who die in the body-house occupied by the mind-ghost become ghost-minded. He who believes and lives in this ghost-house also is a ghost himself. The body-house is quite transient. Rama, completely give up or get rid of the flow of ego in toto, follow the footprints of the Atman. Those who want to fall a prey to the ego-ghost and go to hell, will have no friends or relatives. Whatever is done with egoism, like the poisonous creeper is deadly. A fool who celebrates his egoism having no discrimination and dispassion is a fool who lost every thing. Those who fall a prey to ego-devil are pitiable creatures, the dry fuel to the fire of hell; they will be unhappy here, there and everywhere. The tree in the hole of which the ego-serpent hissing emits poison falls down to the earth quick. Let the ego-devil be are be not in the body; do not look at it even with your mind. If you just ignore its presence and have nothing to do with it caring a jot for it, it will not do any thing harmful. Even though the mind-devil is in the body-house, the ever-flourishing Atman loses nothing. To count the dangers faced by the mind-devil-body-holders always even hundred years are insufficient. "Alas, I am dead; alas, I am burnt" such cries as these are the cries of sorrow of the ego-devil-predominating-souls and not others. The sky though all-spreading has nothing to do with any body or any thing; the Atman has nothing to do with the ego. The inanimate, disease-roped-body-mechanism can not do any thing on its own accord; what it does is the action of the ego and its effort. The Atman is devoid of actions; it does not do any thing. To say that it is the cause of actions is to say that the sky is the cause for the birth of the tree. By being near the lamp, the wall shines; by being near the Atman, the mind shines. There is absolutely no relationship between the Atman and the mind, chitta; like the earth and the sky they are different, the one is the form of Chit and the other is that of the inanimate. The

fools are deluded by thinking the mind as the Atman simply because the mind is surrounded by the power of the Atman that exhibits the fickle power of movement. You are the all-knower, the Atman. Drive away the delusion of your mind. How is it that you have, fallen into it ? The mind-devil living in the body-house, a vacuum can not touch the Atman but silently thinks that it has touched it. Rama, leave aside the mind-devil the cause of samsara, the stealer of courage and the quite inauspicious and become the restful yourself and shine resplendent. No body, the right perspective of the Sastras the exhortation of a great Guru, the kith and the kin or any body else can save one who is under the grips of the mind-devil. With the destruction of the mind-devil, one may be saved by the exhortation of the Guru, the right perspective of the sastra or the help of the kith and the kin just as the deer may easily be lifted up when it is stuck in the slight mud of a small lake. The mind-devil roaming over the empty town called the world destroyed completely the body-house. Who is there not afraid of the mind-devil, who made the empty forest of world which is no other than the only body its dwelling place ? In the town of the world, there are just a few houses worth living for the wise which are devoid of the mind-devil. Rama, all the quarters which you see are full with mad devils living in body-burial grounds. In the forest of the world the Atman like a foolish boy is immersed in illusion of passion. This can be lifted up and saved only by courageous self-effort. In the empty forest of the world the deer called the mind-devils roam in search of and being very fond of the grass of sense-objects. Do not be one of the deer yourself and be mad after the grass of sense-pleasures. In the forest of the earth innumerable young deer roam for sense-pleasures; let them; you be a lion killing and eating the elephant of ignorance. Never become one with the men beasts roaming in the forest of the island of Jambu, Do not immerse yourself in the mud of kith and kin like the buffalo

in the pool of wet mud, which will be cool only for a while but the mud will stick up to your body causing grief. The worldly pleasures are too many; give up them all. Follow the path of the wise and the saintly; think of the greatest gain; stick up to the Atman; be in the Atman only. Never immerse yourself in the pleasures of the flesh; they are unholy, wretched, useless and fatal; there is the chainta-chandi, woe-devil lurking to devour you. One fool (samkalpa) created this body; another fool (ego) lives in it; still another fool (the mind) weeps in it; yet still another fool (the ignorant) enjoys it - thus this is a wheel of fools.

The Story of Sivapooja, worship of Siva.

Hardness is the form of the stone; there is no other form to it; thus, the Atman has only the form of power and no other form it has. The enjoyment of happiness and woe can not be to the Atman. The stoneness of the stone, the potness of the pot are not different from their power. Thus, the mind is not different from the Atman. Once lord Siva, the moon-crowned, sitting once in olden times in the cave of Kailasa told me this to drive away the sorrow of samsara from me. I shall tell you another method of knowing the Self; please hear. Above heaven, there is the Kailasa mountain. It shines resplendent like the flood of the rays of the moon; it is the recreation-place for Gouri, the consort of Siva. There lived Mahadeva, the half-moon-crowned. Once I went there to worship Siva. I built a hermitage near the Ganges and began to worship Siva. Leading the life of a recluse, I was there for some time; the Siddhas used to come and surround me; I used to learn the meaning of Sastras from them. I got a bowl to gather flowers. Days passed by. It was the month of Sravana; the second quarter; the eighth day; it was night; the quarters were silent; there was no movement of animals; as a matter of fact, no movement of any thing at all.

The thick darkness could be cut into pieces by the sword. Half of the first quarter of night passed by. I came out of my samadhi and looked at the external nature. Suddenly, a flood of light surrounded the forest. It was like a white cloud, thick moon-shine that made the quarters very bright. The thick-dark forest shone bright. With wonder I looked around with an eye of knowledge. I saw lord Siva, catching hold of the hand of Parvati proceeding towards me; Nandi was showing the way. I carefully stood up, making my disciples couseious, took the bowl of arghya in my hand, became holy by his sight, being joyful stood before him. From a distance, I offered the arghya after offering my handful of flowers. I saluted and lay prostrate at his feet. with a cool look he made my mind cool. He sat on a happy seat of flowers; I offered arghya again and worshipped his feet with the mandara flowers. I worshipped him with praises, salutations as per the scriptural commandments. I also worshipped Gouri along with the galaxy of Matrukas and her lady-attendants. in the same way. My mind became cool and tranquil like that of the full Moon. He spoke to me with cool merciful looks thus " Oh Brahman, the knower of the Self, is the bent of your mind becoming calm resting in the Paramapada auspicious? Does your penance cause you auspiciousness without any hindrance and give you repose in the Self ? Are you rid of the fear ?" I humbly replied to him thus. "For those who immerse in remembering you and your auspicious deeds, there is nothing which they can not acquire; there is no fear of any kind to them. There is no being in the three worlds that does not bow down at the feet of those who dance with joy absorbed in remembering you and praising you. The place where the people, immerse themselves in remembering you is the glorious place the country the glorious country and the village the glorious village. The glory of remembering you is the fruit of the glorious past good, the increaser of the present good deeds and the gro-

wer of the future seed of joy and happiness. Your remembrance is the tumbler of the nectar of knowledge; the Moon is the moonshine of courage; the gate keeper of the town of salvation. By the power of the touchstone of your remembrance, I got rid of all the dangers that threatened to devour me." So saying I saluted to him and said again; 'Oh Lord, by your grace, the quarters are full to me, I have no desire for any thing. But, I have a doubt, Will you kindly clarify it ? What is the real form of the worship of God, impassionate, the destroyer of sins, the bestower of all auspicious things ?'

Iswara said "Oh sage, I will tell you about God, by the worship of whom once, salvation is definitely certain. What is the name of the God you asked me ? Do you know him ? Is he the Lotus-eyed ? the three Eyed ? The lotus-born ? Not the Wind-God, not the Sun and the Moon, not the Fire-God, Brahmin or Kshatriya, he is neither of us ? None who is in the form of the body nor the mind; not the gods, not Lakshmi; not intellect; but the real form of samvid, the non-artificial, the beginningless and the giver of joy eternal. How can a thing limited or divided by the word 'A' etc be God ? God is the doer of ten things e.g. Play, conquest, actions, lustre, praise, joy, pride, dream, brightness and going - all these are possible by illusion in the Brahman. All these are not happening in those whom I quoted. How can they be Gods ? The wise know that God is Chaitanya, unartificial, the beginningless and the endless. It is that Chaitanya, Pure Consciousness is called GOD and is worshipped by the world. He is the only one having the real satta; the rest are in the form of the Atman, it is for only those who are unable to understand this, the divisible God's worship is prescribed. One who can not go to a Yojana the distance is measured by only, mile. The result of the worship of Rudra etc is limited, accountable; but the result of the joy derived from the unlimited, indivisible worship of the Atman-God is non-artificial, beginningless and

endless and eternal. One who goes after the artificial, leaving aside the non-artificial fruit is the same as one who leaving aside the pleasure-gardens of Kalpavrikshas and goes after the troublesome thorny bushes. Those who know the reality of worship, the worship Atman-God, the pure, the auspicious and the real form of Chit. The flowers with which they worship Him are knowledge, equality and peace. To worship the Atman-God with these three flowers is real worship, not the worship of the form. Those, who worship the form leaving aside the worship of the formless AtmaChaitanya undergo troubles for long. Leaving aside the worship of the atma-chaitanya and worship the ordinary gods is the useless play of the child. The Atman-God is the real God; He is the highest cause; He is the most auspicious God; He must ever be worshipped by Jnana, knowledge. This indestructible, immaculate Chidakasa, that took the form of Jiva is the Brahman, the Atman, who must be worshipped and none else. The worship of the Self is the real worship and the supreme worship. ”

Vasishtha:- “ Pray tell me the way how the Atman, the form of Chidakasa appeared as the world and how he took the Jivabhava.

Iswara :- There shines resplendent the endless Chidakasa. Its origin and evolution are impossible; It alone remains at the end of kalpa. The light of the Sun and the Moon, infinite by itself, falls on all quarters and moves, then it becomes black, yellow, white etc; in the same way, the indivisible Chidakasa moves as illusion and becomes the world. Really there is the only pure Atman; the world like the town in a dream due to illusion appears reflected in the Chit itself. It can not be said that Chaitanya itself becomes Jiva and again attains its own form, because the non-dual non-evolutionary Chit can never leave its nature and attain another. It appears as world by the covering of illusion, maya. So, really, the world appearing as the town in a dream is non-evolutionary

chidakasa; there can not be another idea there. The mountains, the worlds, the Atman, the Jiva, the five elements all are nothing but Chinmatra. At the time of creation, search in the three worlds and tell me if there is any thing except pure Consciousness, Chaitanya. Aakaasa, Paramaakaasa; Brahmaakaasa, jagat, chit-all these are synonyms like paadapa, Vriksha' tree etc. If you keenly observe the dual world in dream or in illusion from the point of view of truth, you will know that Chidakasa itself appears as the dual world. Just as the Chidakasa in dream appears as the world, this waking-dream state also sees the Chidakasa as the world. Either in a dream or waking state if the Chidakasa is taken away, nothing remains. Without Chidakasa nothing happens; that is to say that the whole world is chinmatra-Brahman. By means of samkalpa, the worlds rise from paramakasa and show the Brahman in the dual form. Therefore understand the world as a false dream appearing in Chidakasa. The objects seen in a dream are the Brahman in the form of Chidakasa, the whole creation, its objects are all only Chaitanya. In the dream-town there is nothing but pure consciousness, in three worlds also there is nothing but pure consciousness the glory of every creation, the good and bad things of the past, present and the future, time and place. the mind etc are all nothing but Chaitanya, Pure consciousness. The object that is determined as eternal truth is the form of 'TWAM' and the form of 'AHAM' and the form of the world. This is the most worshipful God. Paramatma, the form of Chidakasa is the real form of yourself, myself, of others, of the world and all objects; but for him they have no form at all, of their own. Just as the created dream town has no other real form than Chidakasa all the objects from the beginning of creation uptill now have no form other than Chidakasa. (1-152)

30. The examination of Chit leaning towards Chetya

Iswara :- " Thus, the whole world is the form of only Paramatmaswaroop. The Brahman in the form of Paramakasa

is called the Paramadaivata. His worship alone is auspicious; it gives all. It is the prop of every thing. This worship is devoid of all external paraphernalia. It bestows peerless joy and happiness. It is continuous, uninterrupted. As you are the attainer of the knowledge of the Self, I am revealing this to you. To worship this Paradevata, no flowers, no incense and no hymns are required. The worship of flowers etc is intended only to unawakened souls, childlike people and the non-knowers of the Self. Without the knowledge of the Self and the qualities of Sama, dama, etc ignorant people go after flowers, pictures, idols and their worship. Only fools are satisfied with it. This kind of worship leads one to achieve dreamlike things of the world. It is not fit for people like you. The Self-God about whom I am talking is God even to us. He is our source. He is no other than Paramatma, the prop of the three worlds. He is above the trinity; beyond all samkalpas; the source of all samkalpas, the doer of all good; he is both every thing and nothing. He is indivisible to or by space or time; the doer of all actions; this Pure Consciousness is being known as God. The Pure Consciousness is beyond the fruits of all actions; it is present shining in every thing; it gives strength and sustenance to all and takes back again. God is the Brahman, staying in between sat and asat. He is called the Paramatma; he is also called "Om Tat Sat" This Atman, by the nature of its absolute power is everywhere equally. It is also called great Chit(Mahachit) and Paramartha. As the creeper has juice in it everywhere, this usual form of power and the greatest power in every thing every where following: This Mahachit that lies in you, in Arundhati, in Parvati, my retinue, myself and the whole world is called by the great as God. Fools give the name God to one who is with hands feet, etc. There is nothing but Mahachit in it. This is the essence of all and the whole of samsara. This Chittattwa is the God, all inclusive; the form of ego, this Chittattwa bestows every thing. It is not far far away; it is not unattainable; it is ever present in

the body itself; in the sky also. It is this chittattwa that performs the functions of eating, ruling, going, breathing and acquiring knowledge etc. Full of peculiar deeds and shining, this body-town-stands as per his real form; he lives in it, in the cave of the intellect, which is the deep cave in the body, possessing the five kosas, layers and is called Guheswara, Lord of the cave. For the sake of teaching to students, his sixth sense, the mind also is called the pure Chit, chitta, the sign of the great Chit. He is chinmaya, full of Chit, the Sookshma, the subtle. Sarvavyapi, all spreading and nirlepa, unattached. It is He who makes the forms shine and not-shine. That thing the Chidvastu, quite pure real form, performs all the actions of the worlds just as the god of the Spring Season, Vasanta gives juice and makes the trees shine resplendent with foliage, flowers and fruits. A beautiful power in it, called the Chaitanyasphurti, the glory of Pure Consciousness comes out and becomes many things with many names. One of it is the sky; another is Jiva; another is Chit; thus it has also the names kala, chitta, kriya, dravya etc, particle of light, the mind, action and the object respectively. Due to the very peculiarity of fitness, it is also called bhava, vikara, prakasa, saila, tamas, Chandra, Indra, yaksha etc, sat, change, lustre, hill, ignorance (darkness), the Moon, India and the Yaksha, etc. The Spring, Vasanta is devoid of desire and yet brings forth sprouts, this Chidatma also brings forth and spreads the goddess of the worlds. If the truth of the oceans of the worlds is to be found out, only the Chit-water exists. It is their body. The chit-Iswari takes in the nectar of samkalpa deposited by the mind-black-bee in the body-lotus-lake. The worlds of including the gods, the demons, gandharvas, mountains and oceans etc, like the water in the whirlwind, flow out from the power of Chit. This illusive wheel of

samsara is turning round and round falling in the Chit-chakra, the wheel of Chit. The rounds of the wheel of samsara are the affairs of doing and enjoying, the causes for bondage and full with the chitta the mind. The rainy season with the rain - bow and the pieces of clouds endowed with thunders drives away the Sunshine of the day; thus, this Chaitanya taking the form of the four-shouldered Vishnu, with the weapons of warfare drives away the demons and destroys them. It is this Chaitanya that takes the form of the ox-charioteer, the three-eyed, the moon-crowned Rudra, the black-bee of the lotus-face of Gouri. Again, it is this Chaitanya that contemplating on the Chit, takes the form of Brahma, the black-bee on the navel-lotus of Vishnu and the big lake of lotuses of the Vedas. Just as the tree has many leaves, gold has many ornaments, the Chit has many forms bodies. It is this Chit that takes the form of Indra'' at the feet of whom all the gods lie prostrate and who is the crest-jewel of the three worlds. It is this chit that takes the form of the Sun, shining like the sea-waters in the middle of the three worlds rising and falling, rising and setting. It is this chit Moonshine-sprinkling its lustre in the three worlds blossoms the lilies of Jiva-chaitanya. Just as a woman becomes pregnant, this chit takes the form of a mirror and takes in the reflection of the world. Just as the power of water becomes ocean in the form of water, this Chaitanya causes existence of the fourteen worlds. This Chit in the field of the sky takes the form of the creeper, creating peculiar floods of light-flowers the samkalpa sprouts, the satta-fruits, and the drisya-flowers called sat and asat. These flowers - steal away the thinking capacity, the Jivas are the flower dust of the creeper of Chit. The creeper is coloured by the juice of the vasanas. It is covered by the knowledge-clothing with vikalpas. It is filled with the efforts of the mind as buds. It contains the three-world filaments of the past and innumerable in number. It shines always with the glory of movement. It has

become hardened by the season-mountains. The inanimate hills etc are its roots. To this here and there there are joints of the four kinds of beings. All the limbs of this are covered by the compound called pravritti, worldly inclination. This Chit-creeper like the lustre of the Moon and the Sun blossoms the drisya-flowers on all sides. This maha-chit, creates things everywhere, creates attachment to them and makes them famous. By this Maha-Chaitanya, the Sun etc shine; the inanimate bodies are becoming dear and near to the people by the glory of this Chaitanya. A bit of the dust of the worlds by the power of Chaitanya wears the drisya-body, thinks that it is different from the Chaitanya dances with joy. The light of the lamp makes us see all the things of the house; in the same way, the Chaitanya, the three-world-flame of the highest brilliance makes the actions of the worlds bright. Chaitanya wears the form of the objects of the worlds and appears like the black spot in the full Moon. The infinite things, wet with the nectar of Chit, like the beautiful creepers wet with the rain-drops, grow having names and forms. The Chit-shadow, like the darkness in the middle of the house, creates inanimation to the objects. If this Chit-shadow disappears of all the bodies of the three worlds, they lose their fitness to touch even. In the body-house-shining with lustre by the help of Chaitanya, the house-wife called kriya, action having the samkalpa-baby in her arms, shines. If there is no relationship with Chaitanya, the tongue can not relish the taste of any substance placed on it. Without Chaitanya in it, the body-tree, having-hands-and-feet-branches and the thick-hair-creepers, can not shine. It is Chaitanya that shines in the form of all things, animate and inanimate having birth, growth and death; there is nothing but that.'

Vasishtha :- " Rama, having heard the moon-nectar-like words of Siva' I questioned him again thus : ' Sir, if every thin

is Chaitanya, spread, how is it that the body at the time of death or loss of consciousness becomes actionless like the toy of mud without eyes? How is it that the thought that 'it is first with Chaitanya and later is devoid of it' ? in the world.

Iswara - "A good question. Hear. The Chit that is in the body is of two kinds-the first is spoken of as revealed by the word Vijnana, having the nature of being the subject and the enjoyer, the second is the changeless, stable Chaitanya. The Chaitanya by the power of its samkalpa thinks of itself as Jiva and becomes another, just as a chaste lady in her dream joins another man and becomes an unchaste woman. Just as a peaceful man of good character becomes a demon by anger and cruelty, this Chaitanya becomes jiva by the filth of samkalpa. The Chit spoiled by vikalpa becoming deprived of its real form and thinking that it is inanimate gradually, by its own power of creation becomes the object of changing mind. It is this Chit that takes the form of paramanu with the sky and the form capable of enjoying sound, touch etc and becomes the subject of Chaitanya, seen as illusion. It next gets the form of Hirnyagaebha, next joining with the subtle beings (sookshmaabhuta) gets the division of place as the seven islands and division of time as minutes etc. Later it wears the prana, life-breath, becomes jiva getting the mind and the intellect. The Chit that acquires the idea of the mind, just as a brahmin becomes a Chandala pariah by the Chandala bhava, attains the idea of samsara. This Brahma - Chaitanya wearing the form with the prevalence of ignorance, imaging the forms of the body and of the Jiva losing thereby the all-knowing Sarvajnatwa, with the idea of ever enjoyment of the pleasures becomes one with Samsara. This Chit full with many samkalpas, by the idea of inanimation becomes inanimate and gets illusory body, just as water by too much of coolness becomes rock-like snow. Then, this Chit is called Chitta, manas, moha, maya etc. Thus, slowly it is born

in samsara. Thus, the Chit that is devoured by moha, pained by the trishna-fetters, teased by desire and anger and fear, it is subject to likes and dislikes; it then loses its eternity and all-ness becomes divided. It is then burnt with the wild-fire of sorrows worried with inauspicious woes thinks for itself 'I am of the nature of ever-sorrowfulness and passion'. It then develops belief in the body and consequently becomes pitiable. Its body becomes vacillating between likes and dislikes. Like a wild elephant reduced by old age, falls deep down in the ditch of moha and becomes unable to come out of it. Its heart burns with the endless vicissitudes of samsara and becomes the place for passion and anger. It becomes insipid like the deer gone out of the group; attains joy and sorrow by the good and the bad of life. Just as the child runs away from the ghost of its own creation, becomes dejected by the dangers of self-imagination, Just as the camel is very fond of thorns and the unsweet fruits, it then desires the pleasures of the flesh. Thus it enters into innumerable dangers and falls down. It faces danger after danger and involves itself in evil deeds. Becoming inanimate, going from one hell to another it experiences troubles. Immersed in entangling affairs from boyhood, wise in unwise collection of kith and kin, money, wife and children, the worst shackles of bondage, it becomes ruined. Discrimination helpful for salvation will be far far away from it. Entangled in innumerable laby-rinths, it will be the object of contempt for all. As the time of death approaches, like a fish left over in a waterless pool, dies dejected, distressed and dreadful. Childhood and boyhood pass off in incapacity; the youth in senseless love and agony and the old age in endless worries pass off. There is no salvation for such a one. As per the peculiarities of results for different actions, this Jiva-chaitanya is born as a damsel in heaven, a Naga girl in the nether world, demoness in the house of demons, woman on earth, lioness in the mountain cave, kinnari on the Kulaparvata, Vidyadhari on Sumeru, wild beast in the forest,

creeper on the tree, bird in the nest, bush down the hill, and, beast in a jungle. This Chaitanya becoming Narayana sleeps on the ocean of milk. In the town of Brahma, it is born as Brahma, immersed in contemplation. It is this Chaitanya that takes the form of half man and half woman on the Kailasa, of Indra in heaven, the Sun in the sky, the wind moving all, the cloud raining water. It is this that takes the forms of year, yuga and manvantara etc. It is Chaitanya that causes the day and the night. At a certain place, it appears as the seeds of trees, and the form of liquid and as stones somewhere else. In the forms of fresh-water rivers, blossomed lilies, ripened fruits, fuel-fire, cool water, clear sky, **only vacuum**, lustre, hard stone, black and yellow coloured, fire-form, earth-form, water-form, this Chaitanya takes and shines. It goes everywhere it is full in all, all are full with it, all-powerful and hence it shines in many ways thus. It is more unattached than the sky; different from all things stated above. Just as water moves and becomes waves etc, the Chaitanya becomes that which it thinks itself is; it is thus experienced. It is this Chaitanya that is the lady-swan, the lady-crane, the lady-crow, the lady-fox, the lady-horse, the lady-deer, the lady-monkey, kinnari, etc, etc. Like a piece of grass in a whirlwind, this Chaitanya itself takes shapes. Like the lady-donkey fearing its own cry, this is afraid of its own samkalpa. There is none else feeble than this; shameful than this and fickle than this like a girl. The above described Chaitanya is the strength of the Jiva falling in a pitiable state, very mean, unconscious it gets the brute animal nature. As per past actions, it undergoes troubles, turmoils, dreads and dangers, illusions and delusions. Just as rice wears, chaff; this too carries dust and dirt. This remains so for a short while due to avidya, ignorance. It is this Chaitanya that attains the idea of Jiva, like a widowed lady, bemoaning her misfortune, deceived by her great glory. See the tremendous power of the inanimate-shaped ignorance. Even the fully-Brahman-natured Chaitanya, Pure consciousness by the

evil influence of ignorance forgets its own real form, like the sky in the pot put in the pot-machine goes up only for its falling down. How difficult it is. (1-109)

31 The Unity of Mind and Pra na

Just as one thinks of himself as mad in a dream and begins to weep, the Chaitanya thinking that it is full of sorrow becomes the world, false due to ignorance. An young lady dreaming that she was dead begins to weep, the Chaitanya also feels that it is lost though not lost and begins to feel sorry for it, For an illusioned mind, the potter's wheel, though turning does not appear to be turning thus, due to the feeling of Aham (my, mine) the Chitanya finds the world as stable. The mind is the cause for the Chitanya's experience of sorrow. It can not be false because there is nothing which is not Chit. As there is no cause, the world that is seen also is non-existent. The mind, its creation, its result, the world are all false. There can not be oil in a hard stone. Thus, in the Chaitanya also there is neither drisya nor darsana. There can not be a dark colour in the Moon; there can thus be no subject, no object no instruments, in the Chitanya. Just as there can not be sprouts of creepers in the sky, in the Chitanya, there is neither, pramata, prameya nor pramana. In the Nandana forest there is no khadira tree; thus in the Chitanya, there is no mind, mental activity and the chetya, the world etc. Just as the sky is devoid of any mountain, the CHAITANYA is devoid of differences like 'I' 'you' and 'it' etc. There is no whiteness in darkness; there is no body called 'mine' 'yours' in Chitanya. it is impossible for a Meru to have existence in a Paramanu. in the same way, in Chaitanya, there can not be maniness and oneness. There can not be any creeper in the waste sandy desert. thus, there can not be the existence of name and form in the CHAITANYA, Just as there can not be night in the Sun; there can not be heat in cool snow-drops; thus, there can not be vastutva or avastutva, objectfulness, objectlessness. A tree can not grow in the middle of a stone; the sky can not be a vaccum or non-vaccum; thus he Chaitanya has;

neither emptiness nor non-emptiness. It is always pure. The evil of samsara is the result of the defect of a certain mind. It is the result of the ego of body and indriyas. If the idea vanishes, the defect also vanishes; nothing remains. Even the knower of Self becomes entangled in this if he does not get rid of the idea. By the realisation that it is less than a piece of grass, it goes away easily— The giving up of this idea will not happen by itself; self-effort is very useful in getting rid of this idea, without it none can get rid of it. If the ego is driven away and the defect of samsara is got rid of, the all-spreading Chaitanya can be understood as 'Nirvikalpa' and 'advaya' changeless and non-dual. It is the pure thing that makes the lustrous things more lustrous. This ever-pure Chaitanya makes all things shine; it is ever-existing, ever-changeless and ever-inmaculate. It is this Chaitanya that is in the pot, cloth, tree, wall, cart, gods, demons, serpents, donkeys, monkeys, seas etc. It is in every thing everywhere like witness, stable, lustrous. The light has no other work than making things shine, the Chaitanya has no other work than making every thing shine. In spite of the nature of Chaitanya is such, it becomes contaminated by the ideas of body etc and becomes full of changes. Though inanimate it appears as animate; though it is capable of going anywhere and everywhere, it is confined to a narrow sphere. This Chaitanya, though in an undisturbed subtle state, reflects in the linga sarasra with life, changes with the limbs like the hands and feet, just as subtle threads of cotton go to the mill and come out as cloth, long wide and smooth. Just as the mind full of vasanas of a man in dream appears externally as the form of objects and inwardly as knowledge, this Chaitanya in the waking state also takes the form of objects externally and the form of mind internally. It becomes thus full with knowledge as well as ignorance. Just as a good man becomes a bad man with the association of the bad, the very pure Chaitanya with the association

of the forms of the bodies etc becomes associated with the consequent woes and worries. Just as gold with the association of dirt becomes copperlike and when it is cleansed becomes again gold, the Chaitanya also with the association and non-association becomes pure and impure. If the mirror is purified, it gets the reflection and becomes pure; thus the Chaitanya which takes due to ignorance the idea of jiva becomes purified again by knowledge and becomes pure Chaitanya. By the ignorance of this Chaitanya the idea of samsara is born; if the ignorance is off, the Chaitanya realises its true form, the mean samsara, vanishes. When this Chaitanya takes the false form it appears as surrounded by dangers. The fruit of the tree at the end of the mountain as soon as its connection with the branch is severed falls deep down; thus, Chaitanya when its true identity is forgotten becomes jiva falling down from its prestine glory. So, the external power of the form and sentiment is Chaitanya, the non-dual. Both the difference and the non-difference are due to ignorance. By the power of knowledge they disappear. The realisation of the witnessess of Chaitanya by the mind and senses is also due to the power of Chaitanya. Its activities also are the result of this splendour of Chaitanya. By the power of Chaitanya itself, the vyana wind moves the eye-balls in the eyes; that which the movement makes shine is called the eye. By this sense, the internal nature becomes external, takes the forms of ghata, Pata etc and causes the understanding of their power. This also is that Chaitanya. Both the skin and the wind are wretched and inanimate; but the touch that is caused by the combination of the two is possible by the power of this Chaitanya. The feeling of smell is the result of the relation of Gandhatanmatra and Pranavayu. It is called Gandhasamvit. It is nothing but Chaitanya which is separated from the antahkarana, mind. The sabda-samvit, the combination of sabdathanmatra and the sense, the ear is called Paramachaitanya, devoid of the actions of

antahkarana, changeless, and equal to the state of sleep. The samkalpa caused by the activities of the senses of action is manana, chinta, worry. The witness for these activities is the Pure Consciousness, Atma Chaitanya. This lustrous Chaitanya shines in itself and like the white crystal gem wears the worlds in it. The non-dual Chaitanya wears the form of the worlds without any change; it has no rise and set, movement and growth. Though the Chaitanya wears the idea of Jiva by the power of its samkalpa devoid of samkalpa shining in itself, taking the inanimate world as nothing but itself shines resplendent in its original true form of Self. Jiva is the chariot of this Chaitanya; ahamkara is the chariot of Jiva; Buddhi is the chariot of ahambhava; mind is the chariot of buddhi; Prana is the chariot of the mind; senses are the chairiot of the mind; the body is the chariot of the senses, the chariot of the body is the senses of action. The nature of all these chariots is movement. The movement of the wheels of these chariots of the Jiva-birds in the cages of bodies liable to damage due to old age and death is caused by the glory of Paramatma, the cause of all causes. The whole world is reflecting in the Atman like a wretched dream; there is not even an iota of truth in it; it is wretched like the mirage. The wise call the chariot of life-breath as the chariot of false creation, because where the life-breath, Prana goes there the mind also goes. Where there is light, there you find lustre; where there is the prana wind, there there is movement. Where the wind blows there the trees move; if the mind is liquidated in the sky, there will be no movement. If there is no light, there is no form, if the prana wind is liquidated, the mind is liquidated. When the wind stops, there will be no storm or cyclone. When there is prana there is mind; when there is no prana, there is no mind. Wherever the charioteer drives at his sweet will and pleasure the chariot will go there. Where the prana goes, at once, the mind also goes there. The mind follows the prana. Where there is a flower there there is

where there is fire, there there is heat, where there is prana, there there is mind. Where there is the Moon, there there is the moonshine; where there is no prana, there there is no mind. Due to the movement in prana, the eye sees; it spreads the essence of food to all the sinews of the body and touches them. The spread of Chaitanya, is the work of prana and nothing else. This Chaitanya as pure as the sky is full in all things animate as well as inanimate. It is seen in experience when it is evident by the movement of the prana-wind and moves. The Chaitanya exalted by the Prana - wind in the inanimate bodies becomes one with it. Therefore by the existence of the prana, the inanimate body makes all kinds of efforts. When the prana - wind is absent in the body, it becomes devoid of mind and unmoved. The Parama Chaitanya reflects only in the puryashtaka. The reflection appears in the mirror but not in the stone. Understand that the cause of all actions is the mind; it is the puryashtaka. It is called by different names by many teachers to enable their students to understand. The whole world also is that Paramavastu from which rise the vast drisyas full of samkalpas, in which they remain and being experienced and from which the mind is suspected to be the form of the body.(1-56)

32. The Fall of the Body, What It Is.

Oh sage, I will now tell you how the Parama Chaitanya enters the bodies of the jivas, how it makes the jivas perform actions and how it attains different names. Please hear. The Chaitanya has one power, the power of aavarana, covering or engulfing. It covers the Brahman, its own prop and makes believe that there is no Brahman. It acquires the efforts of the past actions and samskaras, becomes the mind by innumerable actions ordained as well as prohibited, actions of the body, speech, appears as inanimate though born from Chaitanya. The power of the Brahman thus acquiring the routine state by the senses of action and the

senses of knowledge gets the different ideas of drashta, darsana and the drika, the seer, seeing and the sight. By this power of illusion (the covering power) the Paramachaitanya becomes impure and creates the town of the gandharvas in the form of the world. In reality, it does not exist. The inanimate body, sans the mind etc becomes unmoved like the wall; if they are present it moves like a stone hurled into the sky. Just as the most inanimate iron-piece moves when it is near the magnet, the jiva also moves or does actions by the mere proximity of the Brahman. By the power of this Chaitanya, the all-spreading, all the jivas become active and shine. The jivas are the mere reflections of Chaitanya. Though the jiva is the reflection of the Brahman, as he forgets his real form, he becomes inanimate. Though once a good brahmin, one becomes a non-brahmin by his illusion and by his actions of a non-brahmin. The Brahman or the Chaitanya by forgetting its real form becomes the mind. Are not the great men falling down by illusion and delusion and becoming weak, poor and insipid? Just as the waves move the water, the Chaitanya becoming one with the Prana moves the body. Even the hardest stone-pieces in a boat are moved and taken to distant places by the wind, thus, all the body-machines become the jivas and are moved or goaded to do deeds by Chaitanya alone. The Paramatma wanted to drive the body-cart or carriage and created mind and prana to do the job. The Chaitanya taking the inanimate form becoming the jiva, gets into the chariot of the mind, to which the Prana-horse is tied, though it does not leave the real form, in the waking state like a thing as born and in the dreaming state as a thing lost, appears. But the thing is not changing. Therefore, just as the waves are not different from water, the Chaitanya also is not different from the world. The worlds of jivas appear depending upon the Atmachaitanya reflected in the vicissitudes of mind. They shine exactly by the lustre of the Atman. Without light, the form can not shine. The house shines with the Presence of the lamp; the body shines with the presence

of the immaculate Paramatma Chaitanya the Brahman From water are born the ripples, the waves, the foam; the woes and worries are born from the jiva and grow The jiva the black-bee of the lotus of the body becomes reduced by the woes and worries and becomes dejected and fallen like the wave-formed wind-beaten water. The Sun is covered by the clouds, created by himself, made lustrous by his own light, is made pale and also sometimes is divided; thus, Chaitanya also though it is the prop of all becomes unconscious in the body, Just as the chloroform-injected patient does not know even if his limbs are cut, the Chaitanya becomes unconscious and does not realise its true form. One who is freed from the effect of chloroform brings back to his memory the past incidents, the Chaitanya also brings back to its memory its real form. Slowly the all-spreading Jivachaitanya disappears; along with it, the power of the life-breath and the limbs of the body become motionless. Then the Chaitanya stays in the heart unmoved like a stick. As the petals of the lotus of the heart remain unmoved; the inward prana-winds all stop away, like the wind stops with the stopping of the fanning by the fan. with the stopping of the wind, the dust-storm stops; thus with the stop of the life-wind, the jiva becomes devoid of name, form and upadhi and becomes the real form of the real cause. Then his mind also becomes devoid of rajoguna; having no prop, it joins the prana-wind and becomes the causal Atman. Again like the seed of the tree, it shines as the body. If the puryashtaka is calmed by the root cause, the body falls down with no movement. Due to the illusion of the knowledge of its own real form, the Chaitanya becomes the Chetya-form; in it all the vasanas move This Chaitanya due to the movement of vasanas forgets its real form; makes false creations. As the petals of the lotus of the heart blossom; the puryashtaka becomes clear. As the machine of the heart-lotus is made calm, the puryashtaka also falls down. As long as the puryashtaka is in the middle of the body, so long there is life. With

the fall of the puryashtaka, the body is said to be dead. Due to the filth of the body and mind, the body becomes cut and dilapidated, then the machine of the lotus of the heart does not appear. The puryashtaka then like the wind obstructed by the wind-machine slowly joins the sky. The jiva experiences the sorrows of death and the joys of birth etc by his own samkalpas and then the machine of the lotus of the heart works without break. Those whose vasanas are pure and sacred are the best of men, they are eternal, long-lived and jivanmuktas. As soon as the machine of the lotus of the heart is obstructed, the prana-wind stops, the body becomes loose and like a stick or pebble falls down. Along with the Puryashtaka, the mind also liquidates in the sky. Along with the past vasanas, wherever the mind roams it gets heaven and hell there and there, When the inmates of the house are away from home, it becomes dusty and spoiled; thus, when the life-winds get away, the body becomes dead and becomes a corpse. The all-pervading Brahma-Chaitanya takes to Chetyabhava, from it Chetanabhava, from it jivabhava, from it the manobhava and from it the form of puryashtaka and becomes the sookshmasareera, which taking the mind to its lap by the power of thought like the delusion of a dream attains the physical body, sthoolasareera. As this idea of the physical body becomes strong thinking of it as true and much attached to it, the jiva forgets its real form. Due to this false notion, the false body is taken as true and the true as false. A bit of Chaitanya, the all-pervading changes as mind, gets into the chariot of puryashtaka, occupies the world. When the Chaitanya lifts up the body, the form of puryashtaka, the body is said to be living. This living body is as good as or as bad as the dead body moving by the entrance of the ghost into it, moving it and thinking that it is living. With the destruction of the Puryashtaka and the mind joining the sky, the state of the body is the state of death. Just as the green leaf in course of time becomes dry, the Chaitanya forgets its

glorious state becomes jiva and insipid in course of time. Like the leaves, the bodies of beings grow up and fall down. It is natural for leaves and beings to be born and fall down later. Why sorrow for them? In the ocean of Chit, how many innumerable bubbles, jivas arise, no one can say. The wise never attach value to them, as they are all ephemeral. The Brahma Chaitanya, though all-spreading, reflects in the mirror of the mind. No other thing than the mirror has this power of reflecting images in it. In the full pure Chidakasa, the many creations in the form of Chit-jada, which are no other than the uproarious sounds, the result of the past good and bad deeds, are sweet in the beginning and are very varied with births and deaths; they appear only to destroy the Atman and tease it. (1-53)

33. The Oneness of Dwaita and Adwaita

Sri Vasishtha.- "Revered Siva, how did the dualism arise in the Chit which is the One, the endless and the highest? How is it fixed in the Atma and made it sorrowful? How is it possible by knowledge to eradicate it?

Sri Iswara:- "Vasishtha, when the all-powerful and the only Sat the Brahman is very well established and realised, there is no division of dualism and non-dualism. When there is the idea of dualism, it goes without saying that the non-dualism, the one, is. In reality, both the ideas are false in the Brahman. If there is no Oneness, there can not be twoness. Both are false. If there is no number 'One' there is no number 'two'. The idea of number two comes from the idea of number one. It is only for understanding the division is made. In the Brahman, it is not impossible for dualism to exist. The seed is one but it becomes the sprout, the plant, the tree, the flower and the fruit etc. It is only the Chit that appears as the Chetya etc. Its essence is full in all. All the vicissitudes etc come out of the Chit and Chit is firm in the form

of the cause and effect. All things in all forms are covered by the Brahman. The ocean and the waves, the mountain and the peaks, the hare and its horns may be true due to the Brahman in them. As long as ignorance is there, even if thousands of examples are given, the direct illusion of the world does not disappear. Only the realisation of the Brahman will eradicate it. The sprinkles, the waves, the bubbles, the foam etc are not different from water. Thus the all-powerfulness is not different from the Brahman. In reality there is no difference between the power and the Brahman. Just as the flower, the nut, the fruit, the leaves etc are not different from the tree, the ideas of One, Two, the world, I, You etc are not different from the Atma. The time, place etc created by the Chit are not different from the Chit. Hence, your question as to how the dualism came into existence does not arise at all; you presupposed another thing than the Chit which is absurd as there is nothing else than the chit. All the powers of time, place action etc are all of the Chit, to which they owe their existence. Only the wave is called in Sanskrit, taranga, oormi, veechi etc; in the same way, the only Brahman is called Atman, Chitta, Chetya, ahamkara etc. In the ocean of Chitvilasa, no wave comes from outside, no wave is born specially, what you call or what appears as wave is called the Chetya. The same Brahman is called as Satya, Iswara, etc. This Paramatma Siva, Soonya, Paramatma called aham and the highest tattwa becomes inaccessible to words when it is above name and form. The world that is seen by the naked eye is the flower or fruit of the creeper of Chit, from which it is not different; it is full of Chit. The Chaitanya having a third eye or an additional eye, being verily called Jiva, like the appearance of a second moon sees the false outward world, This Chaitanya by itself thinks itself as jada, inanimate, different from the Brahman takes different forms full of vikalpas. In spite of the Chaitanya being immaculate, with a form created as false drowns itself in the river of samsara with the Chaitanya in

upadhi lives here. This Chaitanya becoming one with the pure ashtaka attains the form of jiva, who lives as Chinmaya, full with Chit with the glow of the form of Chit in reality. The jiva with the smallest body imagines 'I am the physical body of the five elements' and becomes a thing, mixes with the eatables of the beings, goes to their belly and changes as semen and enters the woman at the time of coation, thinks 'I am born; I have life'. Enjoying the physical body it sees the animate and inanimate objects etc; takes the forms of them as per the vasanas. As the vasanas grow stronger and as the smallest body becomes weaker, all of a sudden it leaves the sookshma sareera, the smallest body. The Chaitanya though non-dual, entertains duality, just as man finds the ghost before him by his own kalpana. 'I am not doing any thing' this idea makes one the non-doer; thus by the thought of Advaita Dwaita vanishes. The non-dual becomes dual due to the idea of duality. With the idea of Advaita, the manyness, the world disappears. As the Paramata is changeless, all-embracing and eternal, there can not be duality. and there is none. Those which arise with samkalpa disappear with the disappearance of samkalpa. The imaginary kingdom and the town of the Gandharvas are such. The troubles begin with samkalpa, without which there are none. The samkalpa creates the town of the Gandharvas-but does not destroy it. The sorrow caused by great samkalpa vanishes with asamkalpa. Then what is the difficulty? Even a little samkalpa causes grief; no-samkalpa leads to great happiness. As long as your mind is not devoid of the samkalpa-sarpa the serpent of samkalpa, you can not be happy even in the most beautiful Nandana. Therefore, with the wind of your discrimination drive away the thick clouds of samkalpa and have the highest purity of the sky in the sarat season. The intoxicating river of samkalpa, dry up with all your power, console the worried Atma and become non-minded. Your Chidatma is blown up by the

wind of samkalpa and like the piece of grass or leaf is turning round and round in the sky of the beings. See its reality or await to see its reality. By yourself get rid of the filth of the Atman caused by your samkalpa; attain the most pure form and be full of Bliss. The all-powerful Atma, whatever it sees or imagines a thing gets it thus by its desire, The world is the result of samkalpa therefore it is false; if the samkalpa ceases; it liquidates somewhere. The gathered clouds of the series of births disappear the moment the asamkalpa-wind blows them and liquidate in the Paramapada. Make dry the roots of samkalpa by plucking them out. Even after the samkalpa is destroyed, there still may remain the aabhaasa or pratibhaasa of the world; till that also is removed the Jivanmuktas look at the world as false like the town of the Gandharvas. The king forgetting that he is the king weeps till he regains the consciousness that he is the king. When his well-wishers remind him that he is the king, the ignorance goes just as with the sarat, the rainy season ends. Of the past and the present samskara that which is rampant, that grows; of the strings of the musical instrument whichever is of a high pitch that alone strikes the sruti. 'I am the non-dual Atma'. Be firm with this one idea; you will then become the Brahman. Therefore, Rama, it is not right to you to have external worship; only fools desiring wretched things will do it. That which you have to worship is only the Paramatma, the real sat; have no efforts to worship otherwise, which is nothing but the false creation of the fickle mind. It can never be real worship. (1-50)

.34 The Exhortation of Paramatma.

By the worship of the Paramatma, the whole world of sat and asat is worshipped. While the ignorant man sees the world as asat, the Knower of the self sees it as the Self, the sat. In the ordinary sense, it has dualism and non-dualism, but to the wise, in the extraordinary sense, nothing but the Self exists. These

ideas are authoritative. The change of Chaitanya by illusion is samsara; in reality, the Chaitanya is devoid of filth: it is beyond samsara: it is non-dual and differenceless. The Chaitanya is chained by such thoughts as 'I am these bodies' etc; but it gets rid of the bondage by thinking that 'It is I that created such ideas', not some one else. This Chitanyh thinks of the external things, becomes dual and leaves aside its indivisible nature and takes the false created things with joys and sorrows as true. Though it appears with name and form, it has none. Really this is limbless and all-pure. The full and the peerless Brahman first like the sky expands and makes the world with the three states of waking, sleeping and dreaming it expands and flourishes by its power. The mind is one of the senses; if the mind is cut with the mind itself the Truth prevails and makes the series of worlds extinct. Then the imaginative, mean samsara will be dissolved. When the idea of the samsara becomes null and void; the Jiva who attained this state is stated by the word 'Iti'. This Jiva will not be born again and again; hence his power is like the boiled seed which will not become a plant. The drisya then becomes the form of driki. This is called 'Pasyanti' or Drashta. That Jiva will not think of the objects even, getting himself free from the clouds of mind-delusion and shines like the sky in the sarat season. Though hitherto his mind was fickle looking at the objects of enjoyment, now it becomes devoid of it. Thus getting rid of the state of Jiva and coming out of the samsarasagara becomes the Pure Chaitanya, the power of all objects. He then becomes an expert in realising the never-ending bliss and rests in the Pure Brahman, the highest of the greatest re-birthless state of absolute bliss, This in brief is the state of Chaitanya after the destruction of the mind. This is the first stage of a jivanmukta. Then the Chaitanya shines resplendent like the sky, vast and wide, devoid of the lustrous objects like the Sun and the Moon etc and devoid of the thick darkness of ignorance etc and full with serenity. Then in course of time the like experience

of sound sleep, the hardness of the stone, the juice in the sainda-
hava salt, the movement in the wind, wherever it turns as pure
Chinmatra, then and there, like the vaccum in the sky joins the
Parmakasa, having no interest in external things like the water
unmoved by the wind, remains static. Then it attains a great
state beyond words to describe, like the wind leaving movement,
flower its fragrance, leaving aside the ideas of time and place,
getting rid of the experiences of all objects of drisya, the ideas of
animate and inanimate, becomes indivisible. It acquires a great
power indescribable and not separated by time and place. It is
Tureeya, immaculate, endless and perfect. The bliss of this state
is by far superior to the bliss got by great things and great
moments. Enjoying this bliss, the jivanmukta shines like the wide-
eyed man. This is the second stage of Chaitanya. I will now tell you
the third state. The Chaitanya attains the indivisible state of mind
of the form of Brahman, the One, beyond name and form and
beyond the signs of Brahman and the Atman etc Kevalabrahmatwa
the only unalloyed Brahman. Going beyond the six kinds of
changes, becoming more eternal than Time and beyond the reach
of tamas, darkness or ignorance and being beyond Tureeya, it
becomes the Paramapurushartha, the supreme state of bliss. This
is the pinnacle of all joys; the best amongst the most auspicious
things; this is indestructible. This a very very impossible state,
far far away from all paths and all men, impossible even to me
to describe. This is beyond the waking, sleeping and dreaming
states. Attain and stay in this state forever. This is the Sanatana
Paramadeva, the highest God of times immemorial. If the Chaitanya
is thought to be the cause of the world, then the whole world
becomes full of Chit. If it is thought as the only truth, the
world is not full with it. But, the Chaitanya is above or beyond
these two vikalpas. In reality, the world is nothing; it is not
born; it is not destroyed. The whole world, like the
sky of only one form, is silent and empty, vaccum, Onya

the Chaitanya, without a second, shines. Before this changeless Chaitanya, the so called eternal time and the sky also are transient, non-eternal, There is no difference between the child's created sky-stone kosa and the worlds. Like the power of Chaitanya, they are sat as well as asat; though false, they appear to be true; they are sat as well as asat; though salse, they appear to be true; though true they appear as false. This is the true form of susivam and santam, the most auspicious and the most serene. This is not within the reach of expression in words. The Brahman, the Tureeyamatra of pranava, omkar is the highest state. Iswara thus exhorting, with Vasishtha and others took rest in the Tureeya, the destroyer of all samsara, remained for a while actionless, His mind was then full with the one juice of Chit. Hence, all his other limbs also became actionless and calm.(1-31)

35. The Highest Worship of Parameswara

After a while, Siva, the lotus-lake of the lotus face of Gowri opened his eyes to enlighten me. As the three eyes like the Sun, the Moon etc began to shine in his face-sky, it was evident that he came out of samadhi. He said to me "Realise your real form by self-enquiry at once. The wind blowing makes the sky full of dust thus the misfortunes fall upon you and engulf you; avoid the happening first. You have seen all things to be seen. Why do you still fall in delusion? The wise will never be deluded by likes and dislikes in the wretched samsara. You became a hero by cutting off all the vikalpas good and bad. Hence next see the Self. Remain for a while in the state of drisya to understand the Atman of the exterior. Hear me; try for the gain of Self; without effort, nothing will be gained. "He asked me to give up the idea of thinking the body as the soul. He gave me the clue to do it." The body-house is being run by the Prana wind, but for which it would have been immovable. The power of movement in the body is that of the wind and the

power of knowledge to Chaitanya. The latter is formless, purer than the sky; the existence of the sat is the cause for its existence. The wind of prana, the cause for movement would have been ordinary wind if there is no body. The Chidatman is purer than the sky and quite indestructible. Hence birth and death are mere illusions; The Chaitanya is being found in the body full of mind and Prana. In the clean mirror, will there be no reflection? If the mirror is quite unclean, there will be no reflection. The Chit will be absent in the body without Prana. The all-spreading Chaitanya moves the body in the form of external things; by its internal assessment it attains enlightenment and shines forever in the form of Kaivalya, Beatitude. The Chaitanya makes things shine and gives them power; hence it is called God, Daiva Hari, Hara, Brahma, Indra etc are this Chaitanya. The Chaitanya the form of all Chaitanya, the all spreading and the real form of Chaitanya wears the forms of the Wind, the Fire, the Moon and the Sun. The Lord of the Gods, the ruler of Heaven is this CHAITANYA. Those who knew it are sorrowless. They are becoming Brahma, Vishnu and Maheswara. All of them come out of the Paratattwa like sparks from the burning fire, sprinkles from the ocean-water. But all these are full of illusions; they are spreading the different creations. Avidya or ignorance, the only one spreads with many branches infinitely. The Vedas, the Vedarthas, the Karmas, the Jivas etc are entangled in the creeper of avidya, ignorance. It is this avidya that creates time and place; it is endless; it is impossible to describe in how many ways it spreads. This Chaitanya is the great father of all including Brahma, Vishnu and Siva. This Mahadeva is the root of all just as the tree is the cause of all leaves. The real Sat Chidatm is the power of all and the creator of kinds of knowledge. It is evident in every thing and in every organ. It ever shines resplendent everywhere becoming the target of worship and salutations. This Chaitanya is everywhere; it needs no spells

of welcome etc. Atma in the form of Chaitanya is available everywhere. It is ever welcome and ever invited; it is present in the form of knowledge anywhere and everywhere at all times. Whatever form of thing he takes the forms of the real forms of things, the mind, the witness and the forms of aspects it takes itself. Realise that this Chidatman, the lord of gods as the object of reverence, worship, praise, prostrations etc. The Chaitanya is the highest of the highest. This reality of the Atman, the destroyer of old age, sorrow and dread, if one realises, he will have no more births just as the boiled seed has no sprout. This Chaitanya is the form of knowledge of all; it assures fearlessness; its worship is very easy; this deathless reality is your self. No more be deluded by the exterior things. (I-28)

36. The Story of Mahadeva's pinnacle of worshipfulness The Greatness of Parameswara

By the realisation of the Atman, the form of Chit, there shall be no rebirth. Therefore, the knowers of the Brahman, establish that the Atman the form of power of all things, full with self-experience and very pure as the Sarveswara, the god of gods who cures the disease of samsara. Understand this Atman, the essence of Pure Consciousness as the seed of all seeds, the cause of all causes, the essence of samsara and the very best of the best actions; though the Atman is the cause of all cause in reality it is not the cause of any thing. It is immaculate. Though he is the real form of thought the objects thought of, he remains ever in the real form of no-thought and no-birth. It makes shine all the aspects of the intellect; lives as the essence of Chit in the jivas of Chaitanya; it makes all external things shine. Though One, by illusion appears as many. The Atman is the form of effulgence of all brightnesses. Nothing can make this shine; this is the root-source of all shinings or lustres. It shines in the form of varied seeds; the wise are aware of it. The elements like the earth are not existent in this; the truth and falsehood

are not in it. It is the Witness, the Chinmatra, when the world and its causes are thrown out that which remains is this. It is the cause for the joy of the mind; though it is formless, it takes form and becomes the subject of the objects. This Mahachaitanya spread in the form of chitta, mind has innumerable mirages of worlds; shall have innumerable; it had innumerable. In the Self-lustrous Chidatman, the world established its power, but it is to be doubted, why because even though there are sparks, flames smoke etc possess the qualities of fire and hence called fire, but not different from fire. The Atman is known as an atom though possessing the Meru Mountain in it. Though it covers the Meru Mountain, it is called a paramanu, atom. In the Atman, there are mahakalpas, innumerable long periods of time, but it is called form of nimesha, minute. Though it occupies the Kalpas, it does not give up the minute-limited time. Though the Atman is too subtle small like the end of hair or grass, it spreads over the entire earth; but the entire earth covered by the seven oceans is quite insufficient to cover it. Though the Atman does not create the world, it is called the subject of creation. Though great things are being done by it, it is not the subject of any thing. It is no object though it is the dravya, object. It is called dravyavan though it has no dravya. Though bodiless, it is big-bodied, the mahasareeri. Though, it is with a great body, it is bodiless. It is pre-dawn, though morning; Though it is morning, the predawn is undisturbed. It is neither pre-dawn nor morning, But both these are itself. Even the most meaningless words may be full of meaning like words in the Vedas; there is nothing which is not true; there is nothing which is not himself and nothing which is not truth.

“Yasmin sarvam, yathah sarvam, Yassarvam sarvatascha yah
Yasya sarvamayo nityam tasmisaratmanenamah.

In whom every thing is, from whom all is, who is all, from all comes, one is and who becomes full of all, who is every day all; ever

all, ever full of all, the form of all to him I salute. Flourishing with leaves and flowers, filled with fine creepers, full with overgrown trees, beautiful with the lightnings of clouds, the fine playful glow, with the glory of flowers, the forest has in it embodied the glow of the whole forest. (I-19)

37. The Dance of Niyati

In the pure Consciousness, even meaningless words will be meaningful and quite true. It is the iron box for all the gems of all powers. In the highest gem of the CHIT, what power will not shine? Peculiar worlds, though unreal shine in this Gem of the Chit. This Chit-power becoming the seed of corn etc with the aid of soil, water, time etc coming out as plant and yielding the highest crop becomes food. It is this Chit-power that becomes the foam of water and water and flows up and down carrying sand, pebbles etc with it. It is this chit-power that becomes honey, fragrance in the flowers and becomes sweet to the tongue and the nose. The bare mountain becomes habitable with the growth of trees, flowers and fruits etc, this power of Chit enters even the stone and makes it useful, inevitable and lively. The mountain does not leave its power even after growing forests and fields on it; in the same way, the Chit, without which the stone is not called stone useful etc, does never lose its original power. Just as the father entrusts some work to his son, the Chit takes the form of wind, the cause of movement for every thing, and entrusts the work of touch to the sense skin, that owes its existence to the wind. It is this power of Chit, for the attainment of its real form remembers its oneness of all powers making the whole world as a vacuum, empty, It reflects itself in the sky-mirror as the time with kalpa, nimesha etc that appear as its own power. The whole world, begun with the Trinity, Brahma, Vishnu, Siva is of ever changing nature. The root-power is 'NIYATI' that looks after

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all the works, deeds or actions. This can not be defined or shown as 'this is: this is not' It is self-born. In thick darkness all the articles in the house are seen by the existence of a lamp; thus, by the existence of the lamp of Chit, the world-pictures shine resplendent. This Niyati, in the theatre of the town of Paramakasa stands aside as Witness exhibiting the drama of samsara, got by its own power.'

Vasishtha :- " Oh Lord Siva, will you kindly Let me know the powers of the Chit, how they flourish, what the idea of Witness is and what the actions of the powers are ?

Iswara: - " Vasishtha, the powers of Paramatma, the all auspicious, the form of Chit only, the peaceful, the all embracing, the formless and the Supreme Being above every thing, are unlimited; they are the Icchasakti, Aakaasasakti, Kalasakti, Niyatisakti, Mahasakti, Jnanasakti, Kriyasakti, kartrutwasakti, akartrutwasakti, etc (the power of acquiring the desired thing, the pure all-spreading power of the sky, the power of Time, the power of ordination, the all-powerfulness, the power of knowledge the power of action, the power of doing-being the subject-, the power of not of being the subject etc.

Vasishtha: - Pray tell me how these powers came to Paramatma, why they are many, whether there is any difference between Paramatma and these powers.

Iswara:- "The powers are nothing but the illusory vikalpas created in the Chidatma, the endless and the all-auspicious. Hence there is absolutely no difference between them and the Paramatma. Just as water takes the forms of waves, ripples, foam etc, the power of Chit by the ideas of being the subject, being knowledge, being the enjoyer and being the Witness, takes different shapes or forms. All these powers, well-trained by Time dance on the stage of the world-dancing theatre. Niyati is nothing

but Time shining as para and apara names. Kriya, kriti, iccha, kaala (acting, action, desire, time are synonyms. From the lowest to the highest Manarudra, the things are shown as 'this this' etc and creating things from the lowest to the highest, the power of Paramatma got the meaningful name Niyati. As long as it is not made sanctified by the knowledge of the Self, so long it dances without emotion and exhibits the pose of the world-drama. The dance of Niyati is full with all sentiments and quite attractive with the turning of limbs called vivarta, change. After this dance at the time of Deluge the pushkalavarta cloud-instruments make tremendous noise. The world is the dancing stage of Niyati. It is like a globe. In it all flowers of all seasons are available. As the sweat-water of the dancers, rain falls frequently. The black sky, flourising with the border of the cloud-garland is the upper cloth of the lady dancer. The seven oceans with gems of various kinds are the anklets of this dancing-lady. She brightens the sky with her looks of the days, the hours and the fortnight etc. The seven great mountains are the head-ornaments of her. Some times they appear and some times they disappear. The three-way flowing Ganges is the garland of pearls in three rows. The moon reflected in it is the crest jewel of this garland. The evening clouds are her sprout-like hands; some times they appear and some times they disappear. The inhabitants of the world are limb-ornaments as they always make sonorous sounds. They are beautiful. The earth the heaven and the lower worlds are the seats of her movements of legs in dancing pose. Sometimes on her body the star-sweat-drops appear; sometimes they dry up. The sky is the face of the dancer. In it two ear-rings like the Sun and the Moon hang down. With the smile of the Sun and the Moon her face shines. The doors of the Brahmandas, great worlds are the canopies of the dancing hall or stage. The running citizens of the three worlds are the fickle ends of her cloth. The states

of happiness and unhappiness are the dancer's expositions of facial expressions. This dancing pose of the sam-sara-drama, filled with different kinds of forms and appear as the play things of Niyati. But the Supreme Lord shines as the form of the one sentiment and the witness thereof. Hence, he is thus quite different from the dance and drama but appears as not different. (1-31)

38 The External Worship

The Paramatma or Chinmatra is the form of experience, the all spreading and the prop of all things and beings. The paramatma. God is the object of worship for all and sundry, among the holy and devoted. He shines in pata, ghata, sakata, vata and kadyas (the cloth, the pot, the cart, the vata tree and the walls) and also men. It is he who is worshipped as Siva, Hari, Brahma, Indra, Kubera, Yama and innumerable other forms. He spreads in and out of every one and thing as the soul of all and the real form of every thing. It is Him that the knowers of self worship; I will tell you the method of external worship of Him first and internal worship next of Him. This body-house may be sacred by worship etc, but it is a thing not to be enamoured of, but a thing to be left off and acquire the knowledge of the CHIT the most sacred, by all means. Inner meditation is this Great God's worship; there is no method else. Worship this God, the prop of all the worlds, always by meditation. This God's Chidroopa form of pure Consciousness, shines resplendent with the light of laks Suns. It is this that makes shine all lustrous things. The most pure lustre of the great Chit is the essential part of ahambhava, the I ness. worship this and follow this. The endless, width of the greatest Paramakasa is the neck-part of this God. The endless sky is His foot-lotus. The very very wide endless group of quarters is His row of shoulders. The worlds existing in the quarters are the group of his many weapons. The entire range of

the worlds is the very very minute part of His heart. This God's endless self-effulgent body shines beyond the Paramakasa. On all sides up, down and the middle, the Great Gods Brahma, Hari, Hara and Indra etc live and shine. The four kinds of beings are His hairs. His veins are the powers of Iccha etc, which may be said as the ropes of the machine of the three worlds of varied actions. This God is the object of highest worship of the good souls. The Chiamatra, the real form of experience, the all spreading, the prop of all is this God who shines in the ghara, peta, va'a, sakata, kudya and the human beings. He is called ananta, endless as He wears innumerable forms like Hari, Hara Brahma, Kubera, Indra etc. His body is the non-dual power of differencelessness; except this there is no other body to him. His gate-keeper is Kala, Yama who makes the worlds destroyed; the entire Brahmanda with oceans, mountains and wide wide worlds is a very minute part of His body to him. The thousand-eyed, the thousand-eared, the thousand-headed and very calm God is He. His power of exhibition is all-spreading; so are his powers of smell, touch, taste, hearing and meditation. But he is beyond meditation. He is the most auspicious. He is the doer of every thing at all times. He is the bestower of all desired things. The all-embracing God is in the middle of all beings. He is the only instrument through which every thing can be got. He must be meditated upon. He is to be worshipped. Thus thinking he must be worshipped. He will not be pleased with by leaves, flowers, sandal paste etc. He is not to be worshipped by lighting lamp, smoke of fragrant candles, sandal paste, camphor, delicious food etc. very easy, peaceful, indestructible, nectar of Self-knowledge, He must be worshipped with. This worship is called the paramadhyana, high-est meditation and parapooja, the highest worship. One must always see within the real form of the Chit, hear, touch, smell, eat sleep, dream, inhale, talk to the pure consciousness only. The nectar of meditation

pure and calm, this God will be pleased with Sincere effort on the concentration of meditation, renouncing every other thing is the only flower of His worship. Meditation alone is his most liked offer at the time of worship. Meditation is the only method of his worship; it is arghya to him; it is padya to Him. The Pure Consciousness is the flower of his worship. That is the only instrument of worship. Without it, none can attain Him. By the power of meditation alone, we can win over His grace, the lustre of self-knowledge. Due to the Power of meditation, one enjoys all pleasures in the body-house; even a fool by thus worshipping him for thirteen minutes, he gets the good of godana giving a cow as alms. One who worships him for hundred minutes will get the good of an horse-sacrifice. By enhancing it to double he will get thousand horse-sacrifices' good. If he still extends it further, with self-surrender, he gets the good of performing a Raja, suya sacrifice. If for half-day, one worships Him, he gets the result of a lakh Rajasuyas. If one worships him thus, the whole day, he gets high salvation. This kind of worship is called paramayoga of the highest gain, the highest worship. This is the external meditation of the Self. One who performs this worship of Atmadeva even for a while with pure and serene mind, which is devoid of all sins and full of sanctity, he becomes liberated and attains the Atmapada. The best of gods and demons worship this Atmadeva, the God Self. (1-37)

39. The method of Internal worship (Devarchanavidhi)

The holiest of the holiest; the destroyer of all sorts of ignorance is the internal worship of Siva, which one can do sleeping, dreaming, going, staying etc in all states at all times. This is also meditative contemplation. The Atmadeva is within and he gives good thoughts by his proximity itself. Waking or sleeping he must be worshipped as he is to be thought of ever and anon. The enjoyer of varied pleasures, the renouncer of them all, the enjoyer of

the external Pleasures the remainder in the body calm and peaceful. He is the 'Bodhalingam' he must be worshipped; none other. Falling in the enjoyment of Pleasures of past actions and becoming polluted by them, the Atma becomes purified by the bath of Self-knowledge. With the flower of this Self-knowledge, the 'Bodhalinga' must be worshipped. Or thinking the Atmadeva as the Sun who makes the entire sky bright he must be worshipped; Or the moon must be thought of as Atmadeva and he should be worshipped. He shines in all lustrous things as samvid; he is entering the body through the faces of the gates of the body in the form of prana and spreads. He is relishing the tastes of the juice of the senses like the sabda mixing it with his own juice of bliss and making it more tasteful. He gets up the chariot of prana and apana. He secretly rests in the cave of the heart. He is the knower of all knowledge, the doer of all deeds, the enjoyer of all pleasures and the bringer of all past remembrances back to memory. All bodies shine due to him. By thought and non-thought, he alone is thought of. He shines brighter than all the bright things; he spreads anywhere and everywhere. The auspicious God, we must worship. He is with and without kala; though bodied, roams in the sky; he is both the pleaser as well as the non-pleaser. He is spread throughout the body as the form of knowledge. He is the power of manana, contemplation of the mind. He is arising from the prana and apana; he lives in the heart in between the neck and the hiccups, within the forehead and the nostrils. He is beyond the thirty six tattwas enunciated by the Saivites. He is beyond the kalas and the states like 'unmani' etc. He creates the sabda and other senses; he makes the mind-bird roam. The paths of vak, word is of two kinds: vaachya, lakshya. He is above both. Like oil in the sesame seeds, he lives in every thing, every body. Though he is devoid of the black spot of having infamy, he bears the physical body of the five elements and hides in a corner of the heart, lotus though he is in

all beings. Though he is the holy form of brilliance, he creates kalas and is seen everywhere in the form of experience. He himself forgets his real form, becomes jiva and desires pleasures. In a 'moment' he appears as dual bearing the form of things. One must think of himself as 'I am' God with hands with hands and feet, hairs and nails etc. Just as a chaste lady ever worships her husband, I am worshipped by the powers of the mind, varied, peculiar and innumerable powers of the mind. The mind is my gate-keeper. He tells me of the three worlds. Pure thought is my messenger; its nature is pure. The mind is my power; action is my dear better half, The various kinds of knowledge are my ornaments of the body. The five senses of karma and the senses five of jnana are my gates. I am the endless Atman; there is no end to my form. I am Full; I am one, the Atman, filling all the things of the world.' Thus, one must worship the idea of God as himself. Then his heart becomes full with Godhead, getting rid of dispiritedness. He then becomes devoid of the pairs of opposites like birth and death, rise and fall, joy and sorrow, desire and satisfaction and acceptance and rejection. His mind is filled with equanimity and equality. His form and behaviour, looking at all as equals, possessing all virtues and elegance make him one of thinking the only ONE. Day and night he worships the Atmadeva, full of Chit. This worshipper worships the Chinmayadeva whole-heartedly with all things acquired effortlessly. This worship is in no need of gathering flowers, sandal paste and other things. With any thing and every thing that is before, He can be worshipped. As per the directions of the Sastras as per caste and creed, with things available, one can worship him. He can be worshipped with food, sweet-meats, bed, chair etc while going, sitting, sleeping and ever one must dedicate all pleasures like woman, food, drink, coalition etc to Atmadeva, fully realising him and his nature. Thus, one must dedicate worries, diseases, and delusions caused by them, all dangers to Him and

worship Him. All actions, all efforts wordly life and death, waking and dreaming etc should be dedicated to Him. If one is poor, poverty, if one is rich riches, if one is a king, his good kingdom, peculiar flowers of action should be dedicated sincerely to Him. All worries of quarrels' all enjoyments of ladies and all attachments and anger must be dedicated to Him. Shining in the hearts of pious men, cooling down like the Moon. sweet and sincere friendship entertaining flourishes the Atmadeva. Him we must worship. Disinterestedness, compassion, gladness, the power to control anger with such virtues as these one must worship the Atmadeva. Unexpected gain, profit though not due, enjoyments of all sorts must be dedicated to him and worship him. With pleasures permissible, or prohibited, giving up or accepting with or without attachment, always he must be worshipped. Desired or undesired enjoyments, fit or unfit, by giving up or accepting monies he must be worshipped as the lord of all these Ignoring losses, accepting that which is sure to fall upon us, with mind unperturbed He must be worshipped. Looking equally at the desirables as well as undesirables, one must uphold the vow of worshipping the Atman. If you think that every thing, all, is the Brahman, you will have all auspicious things; if you think that every thing all, is Maya and Brahman you will have all auspicious things; if you think every thing, all is Maya and Brahman, you will have both auspicious and inauspicious things. Therefore the expert in SELF WORSHIP must always think that every thing is Brahman. Look at all the best things and the worst things, the most beautiful and the most ugly as equal and worship the Atmadeva. 'I am this; I am not that' 'This difference there should not be. All is the Brahman should be the motive behind this worship.' 'Sarvadaa sarva roopena sarvaakaaravikaarina sarvam sarvaparakarena praaptenaatmaana marchayet.' Always in all forms good or bad, all by all means treat as the Brahman

and worship it. Give up likes and give up dislikes; treating both as Atma, worship it. Just as the ocean neither desires nor dislikes the inflow of rivers and accepts them as they come for themselves, you must enjoy disinterestedly the pleasures that come on their own accord both joyful and sorrowful equally. Never think that this is good and this is wretched; do not be overeager to get good things and avoid bad things. Treat them both as the peculiar things in the sky appearing now and then. The auspicious things that occur as per time, place and action must be treated with no concern and worship the Atman. All the articles of worship are full with the only sentiment *rasa* or taste of equality, the Chit. The *rasas* are not different but only of the one, sweetness. Equality is a very sweet sentiment, above the senses; whatever is thought of by this becomes sweet at once. What is thought of as the nectar of equality becomes nectar sweet as flown out of the Moon. Feeling all as the one Brahman, becoming unperturbed like the sky, the dissolution of the mind in the Brahman is the highest and the easiest worship of Atma. Becoming strong with Chit like the crystal, full like the Moon, with the lustre of equality and peace, one must remain. Though one attends to the day to day affairs of the world outwardly, the worshipper of the Atman must inwardly be unattached like the sky, in full without being influenced by the senses. When ignorance is fully destroyed even in a dream, even an iota of desire never persists; then the ego and desire; the mist disappears; then the worshipper of the Atman shines resplendent like the sky in the sarat.

Shine like the ever effulgent Sun and the cool spotless Moon. May the various vicissitudes of your mind disappear. Like the just-born child, keep away yourself from all *vikalpas*; see that your mind-seed does not sprout at all due to perfect peace in your mind; shine resplendent in the highest state of *Jivanmukti* while still alive. Dedicate all your illusions of happiness and sorrow

by all things caused by time, place, method etc to your lord of the body, the Atman. Be happy keeping the mind absolutely desireless (1-63)

40. Knowing the reality of God.

All the actions as per time and effort performed or not performed are the internal offerings of worship to this Chinmatra Sivat. This kind of dedication will please most the Atman-God, who appears. By this kind of dedication he gives unending joy by his perpetual form of everjoyfulness. How is it possible to please the Lord with the worship, that gives attachment and anger? They are no-different from the Atman. Though the sparks of fire appear to be different from the fire, they are not; thus, the attachment and anger are not different from the Atman, though they appear to be so. The worship of the Atman is nothing other than the realisation of the woes responsible for the happiness of kingship etc and the misery of being very poor etc. To realise that the world is nothing other than the eternal Atman is his worship. It is this Atman that is the sky, the pot, the cloth etc in all states and circumstances. The world is the form of the Atman, Lord Siva and it shines by his shining. Without the lustre of the Atman, it can not shine by itself. Hence all this is the form of the Atman. Wonderful, the Atman changes as pot, cloth etc and leaves its nature. It forgets its own real form and nature changing itself as jiva and other objects, completely. In the Atman-God, the Soul of all the endless and the most auspicious, where has the delusion of worship, the worshipper and the worshipful come from? This delusion is only imaginary; it is prevalent only in the things divided; in the indivisible Atman, it can not exist. The God in whom the delusions exist can never be the eternal, pure, the all-powerful and the endless Iswara. From the Chit, the pure consciousness, all the

worlds appear; it is the form of the Atman, Iswara. To create forms to him or in him is improper. There is nothing to teach to one who realises this great truth; our teaching is only to the non-realisers of this great truth. Therefore give up the view of delusion; stick up to the realised truth, be endowed with the virtues of equality, peace, the absence of sensuousness, full with diseaselessness enjoy the Pleasures that fall on you undesired. Worship the Atman-God, dedicating happiness, and unhappiness joy and sorrow, heauspicious and the inauspicious, having the least distinction or differentiation in both. You have realised the One and the only one Atman; the idea of jiva is driven away from your mind; you shall have none of the sorrows of birth or death even in the smallest degree; the external world can never harm you just as in the new house of the white marble stone, there can not be any black spot, you shall have no black spot in your true pure consciousness (1-15).

41. The Establishment of the Worlds Falsity.

Sri Vasishtha:- 'Sir, when the Parabrahma is devoid of qualities, how is it called the 'Siva' the most auspicious? why is it called Paramatma? Why are the words 'Atma' and 'paramatma'? He is Sat but is nothing. How is it that he is called 'soonya', (vaccum) 'vijñana' (knowledge) etc?

Sri Iswara:- 'There is only the one, Sat; it is beginningless and endless, the Self-luminous. As it is above the reach of the senses, it is called vacuum as it appears so.

Sri Vasishtha:- 'What guarantee is there that we can achieve that which is beyond senses and the intellect? How can we attain it?

Sri Iswara:- "There is no use of the intellect, which only unveils the covering of ignorance. If the ignorance-covering is removed, the Atman shines itself; this is the Atmasakshatkara

the appearance of the Atman. There is no place for the actions of the senses here. The seeker after truth first with the aid of Sama, dama etc changes as the particle of ignorance of the sattwa type; he then with the help of the association of the wise and the assistance of the spiritual teacher, the particles of ignorance of the sattwa type, like the good washerman removes dirt with dirt washes off the particles of ignorance and realises that he is the full Atman. The Atman realises itself by itself luckily which is its true nature. Just as the boy takes up coal, makes his hands black and then washes them off; the hands become pure by themselves; thus, the seeker after truth removes by the particles of sattwik ignorance, the study of the Sastras, the association of the wise etc the particles of ignorance of the rajasik type; thus finally, all types of ignorance will Vanish; the only Atman, self-luminous shines resplendent as Pure Consciousness. It is the Atman that makes the Self-enquiry; it is the Atman that realises the Atman; the Atman sees the Atman itself. In this Self-realisation by the Self, there is no use of ignorance. The wise know that the real place of the Atman is the place of the destruction of ignorance. The Atman can not be realised as long as there is variety or variedness. The methods of the teaching of the Guru, the study of the Sastras etc are not the causes of the knowledge of the Self. One who wants to realise the Self is to conquer the sum total of the senses. The knowledge of the self is beyond the senses; it shines only when the senses perish. So, the teaching of the Guru is not the cause of the knowledge or the Self. The desired thing is attained only when the other thing is absent when the other thing is not absent, the desired thing can not be attained. Though in reality, the teachings of the Guru etc are not the cause of the knowledge of the Self, they are taken as causes. The teachings of the Guru etc are helpful to drive away ignorance. With the end of ignorance, knowledge though invisible and indefinite, dawns. The Self is not realised by the Sastras; it is no

understood by the teachings of the Guru, but it is realised by itself. However, in the absence of the study of the Sastras and the teachings of the Guru, the Self is not realised. The combination of the above leads to Self-realisation. Constant reference to the Sastras, perpetual teachings of the Guru etc make Self-realisation possible, just as the day makes the routine of daily affairs possible. Siva, the all - auspicious called Atma, Tat, Sat etc is the residue after the destruction of all senses, joys and sorrows etc. That by which the Satta and asatta of the world is accepted, that which is purer than the sky is the true form of the Self pointed out as endless and the True. The rulers of the quarters and the worlds, making the peculiar world and the pure philosophy of the Atman as one and living in the real form of the Atman; the great scholars who are jivanmuktas and are very near the Supreme Bliss and who are not fully liberated as they are with the particle of ignorance of the sattwik type, for the benefit of the seekers after truth, for the inculcation of the true reality, in consultation with the great Sastras called this formless and nameless Paramatma as the Brahman, Siva, the Atman, Iswara, Paramatma, Isa and Chit etc. The philosophy of the world is the philosophy of the Atman, Siva, the Self. It always is the root of all always by all means. Realise this and be happy. Firmly establish yourself in the Paramapada, while the great knowers of the Self worship thus the Atman-God, even we remain there as servants.

Sri Vasishtha :- ' Sir, the world is not really in the Atman but it appears to be in. Kindly enlighten me on this point.

Sri Iswara:- ' The meaning of the words the Brahman etc is the one Chit; even the pure sky is very big like the Meru before the atom. It bears names by becoming the Chetya; again in the state of Nirvikalpasamadhi, it verily becomes the Chit, just as a man changes in the dream as a wild elephant